PSYCHOLOGY OF HEALING

VOL. V

FUNDAMENTALS OF PRACTICAL PSYCHOLOGY

DAVID V. BOSA

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PSYCHOLOGY OF HEALING

ONE IN A SERIES OF BOOKS ON THE
FUNDAMENTALS OF PRACTICAL PSYCHOLOGY.
COVERING THE FIELD OF SUCCESS,
HEALTH AND HAPPINESS

BY
DAVID V. BUSH

AUTHOR OF

APPLIED PSYCHOLOGY AND SCIENTIFIC LIVING,
PRACTICAL PSYCHOLOGY AND SEX LIFE
PSYCHOLOGY OF SEX—HOW TO
MAKE LOVE AND MARRY, ETC.

VOLUME V

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DAVID V. BUSH

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PREFACE

The very great advance made in the science of mental healing during the last half of the nineteenth and the beginning of the twentieth century must be self-evident to the most superficial observer. However, both in conducting classes and in giving private counsel all authorities come sooner or later face to face with what I believe impresses every unprejudiced person in the line of mental healing, namely, the wide variety of cults and the large number of teachers and organizations, each one thinking he or it has discovered the one and only true method of mind healing. To my mind this condition is one of the biggest obstacles the whole movement of the power of the mind to heal has yet to overcome.

There can be no single person, no single organization which has sequestered all of the healing truth. To think otherwise is to be circumscribed by one's own narrow prejudices.

Anything is true that works. Call it what you may. Tabulate its manifestations in what fashion you will, designate it what you choose. It matters not what name you give it—if it works it is true.

On every side we see cults, organizations and teachers who claim they draw from the only fount of mental healing truth. This, alas, is reverting to type, going back to the prejudiced, bigoted, circumscribed methods of the dark ages.

That there may be made available to the public a set of books on mental healing which demonstrates the power of mind from every angle—showing that one method may be true for Smith, another for Jones, and a third for Brown—is my object in presenting herewith various successful methods of healing. The desideratum, to my mind, in all healing, study and experience, is the development of a breadth of mind which will be nothing short of cosmic consciousness. In such a domain all will be able to worship at one shrine, enjoy peace of mind, fraternize with their fellows or commune with God in any manner they choose, free from the dictates of any powers that be, untrammeled by the chains of prejudice of their own or others' forging.

Never will the world come into a cosmic consciousness—the fatherhood of God and the brotherhood of man—until we are willing to acknowledge the good which is to be found in realms other than our own whether it be in mental healing, in religion or in the life of practical experience.

Hence, in dealing with the power of mind to heal, the purpose of this series is to present, all told, some twenty-eight different methods of healing as operated by different cults, teachers, religions, organizations and psychological centers, all of which have proved variously successful as they have been employed to meet the needs of various individuals.

David V. Bush.

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PSYCHOLOGY OF HEALING

PART I

POWER OF MIND OVER BODY

IMAGINATION

After I had taken my first course in expression, had learned a few gestures in elocution and was ambitious to make a stab in the oratorical world, I went back to the little country town that gave me birth, in the foothills of Pennsylvania, and started my oratorical-stabbing-business in the little rural schoolhouses scattered over the mountains in my native state.

If you had seen me in those early days when I was trying to get some of the rough edges knocked off, and the country twang out of my speech and the marks of the sod from my manners, you would have seen that there was more truth in this stabbing business than humor. I had to try it on the dog somewhere, and the easiest kind of dog I could find was the good country folk in the land that gave me birth.

I had bought a cheap phonograph on the installment plan of five dollars down and two dollars per. I expected to pay this per by money made in my trying it on the dog-stabbing-oratorical start in the schoolhouses, "far from the maddening throng" where the good, kind country folk live the even tenor of their way. What a shock it must have been to their "tenor," and what an experience it was to my "stab"!

I had a picture of myself taken by one of the country photographers, to "adorn" the little folder I carried to announce to the good people what a great show they were going to see—if they came out. I got the picture, because it seemed to me that it was the customary thing, irrespective of the fact that, to get a good picture, one must have a good background. That didn't seem to bother me in those days any more than it does now, for what's in a name, anyhow, and what's in a picture—provided you know how to pay to have it touched up a little?

There was a blank date space below this picture in which I stamped, with one of these little pocket rubber lettered outfits, the date on which I and my phonograph were to appear. Which made the bigger noise it is hard to tell now. I

almost think, however, that the phonograph had me beaten, for it was the first one that was ever made and there was plenty of screech to it, lots of the metallic sound, plenty of grating and, withal, oodles of noise. As I look back over the quarter of a century and more that has passed, it occurs to me that nothing could have been much worse than the record I had, and any one who heard the "show" would have thought nothing could be worse than the recitations I gave—when the people came out to hear them.

I was my own advance agent. I called upon the teacher and told him what a wonder I was, and that for fifteen cents a head I'd give a show in his schoolhouse some night the next week. I think I was to give the teacher enough money to pay for the coal and for lighting the schoolhouse —if I got it. The rest was to be my own—if there was any left.

So the teacher let me announce to his school of fifteen or twenty little country lads and lassies, big farmer boys and country misses, that David V. Bush would give an entertainment, the next Wednesday night. The tickets would be fifteen cents for adults and ten cents for children.

Then I would sit down in a vacant seat behind one of those old desks made for two, get out my stamping outfit, begin to put in the name of the schoolhouse, the date and the price of my show. After stamping my stock announcement of the "show" on my little picture folder we handed these to the good children and they went on their way rejoicing to their homes.

When Wednesday night rolled around—if Wednesday nights ever do roll around—David V. Bush and his phonograph arrived. Sometimes the schoolhouse was lighted and sometimes it wasn't. Sometimes in the mid of winter there was a fire in the stove, and sometimes there was not. If not, I proceeded to light the lamps and start the fire. Then I would sit down and wait. We didn't carry a circus ticket wagon with us, so I was my own ticket seller and cashier, as well as advance agent and date stamper. I'd wait until the hour arrived for the show to begin. Many a time the hour arrived, but no show began—no one came out. Rather discouraging probably, but there was something within my soul that cried out for victory; that I should not be outdone and that disappointment never should take my life and encase me in the coffin of failure. If

I didn't make a go of it this Wednesday night, I'd try some other Wednesday night.

And so I did. Some nights I had as many as fifteen people out to hear me. I think on one occasion I took in as much as four dollars and fifty cents, and when I got back to the place where I slept that night, I was so elated and so happy and so joyous and so hilarious, that sleep did not enfold me in her blessed arms that entire night. I lay awake counting money again and again, dreaming of the future and planning what I was going to do when I should be able to get out of the schoolhouse-showsphere into the wide, wide world. Wasn't I on the highway to success, fame and fortune? Hadn't I made four dollars and fifty cents—in thirty days' effort to get out a crowd—if I could do it once I could do it again. If I had failed six times and failure repeated itself, and now I had succeeded once, why wouldn't success repeat itself? Thus I reasoned and thought, planned, dreamed, and by the time the cock—a most welcome companion—crowed in the morning to tell me that another day had dawned and all was well, I owned the world—in my mind, which is the best way to own it, anyhow.

With this capital of four dollars and fifty cents, I went to a blessed old aunt of mine, and told her that if I had a horse and buggy or cutter—for the snow covered the ground—I believed that my fortune was made, and I could go throughout the country, fifty miles and more from the railroad, and return to her in the spring with not only money enough to pay for my horse outfit, but with enough to start out to buy the world. The dear old soul mortgaged her farm to put fifty dollars into my hands. It was ten years before I could pay back that fifty dollars, but what a wonderful aunt she was!

So I started out with my horse and buggy, thinking that probably I could get along once in a while with a buggy by shoveling through the snowdrifts, and that, should we have any bare spots, it would be hard to draw a cutter. I started out with my horse and buggy and a shovel, with my dear old aunt waiting for the news that the horse was paid for, but all that winter I never came across another four dollars and fifty cents in gate receipts for one night! The farther I went from the railroad, the more severe became the weather. The snow fell and fell and fell!

The wind blew and blew and blew! Finally I was stalled for several weeks because of the depth of the snow and the severity of the weather. I could not get out, even to make my own dates, and if I had been able to do it, the good people could not have come to my entertainments. The weather forbade.

Where Is It Cold?

If there is any place in this wide world, where it seems to me, it can be colder than any other, and you feel it, it's in the mountainous country of northeastern Pennsylvania, where the dampness adds to the frigidity of the thermometer when the weather boss gets down to real weather bossing.

While thus held up, I stopped in a farmhouse where the usual wonderful rural hospitality prevailed. The good farmer had been at one of my entertainments. He invited me to his house. He knew I would be a great man some time and told me so. (Bless his good rural heart.) So I did "chores" and odd jobs about the farm to pay for my board while thus snowed in. This helped to melt the Eskimo atmosphere considerably. The first night I slept in this farmhouse, they put me upstairs in a room through which ran a stove pipe from the room below. I had been in other country houses where this same way of heating the upstairs was used, so that I felt very comfortable when I went to bed. In the morning I jumped up, tracked through snow on the floor to put down the windows and dress with teeth chattering and goose pimples pimpling.

But I got a glance at the stove pipe, so that I put on my duds in almost normal comfort and ease. Why should I be cold when the stove pipe was heating my room from the floor below? So my teeth stopped chattering and my goose pimples stopped pimpling. When I had finished dressing and went over to the stove pipe to place my hands near it for a final warming before going downstairs, lo and behold! my hand touched the pipe and it was ice cold! Instantly I became frigid from the roots of my hair to the ends of my toes. While I thought the stove pipe was heating my room, I thought I was warm; but the instant I discovered I was in a room under which was a stove with no fire in it, I became as cold as a totem pole in Alaska. My teeth started chattering again, my goose pimples pimpling again, my fingers became numb and red and I went downstairs shivering like a maple leaf in a North Dakota blizzard.

When imagination pictured a fire in the stove below and the heat from the pipe above, I was very comfortable. When the cold facts faced me, imagination took wings and fled and reality being no longer overcome by fancy, I saw things as they were in cold facts—in physical reality.

The important thing, however, is to get the real facts in mental reality. We can virtually imagine a world of reality or a world of fancy. The man who uses fancy and builds the structure of his career and happiness with the bricks and mortar of constructive and healthful imagination, is the man who may be able to live above his environment, oblivious to the discouraging and unhappy conditions around him, irrespective of social standing, misfortunes, and conditions in a world made real to him by imagination.

The chamber of imagery may be so filled by the happy thoughts of success, health, and happiness that the material reality of lack, limitation, sickness, poverty, and failure is only the discarded human cocoon on the material plane from which you have evolved and are evolving to a permanent world of success, health, and happiness made possible by imagination—the weaver of man's destiny.

Coue says imagination is the only way mind heals. Coue is only partly right as those who follow the various methods of healing which we have presented in this book and others in the series can prove. But the fact remains that the condition of the mind has as much to do in making

and keeping one well as in making and keeping one successful and happy.

It is the purpose of this volume to adduce enough evidence from great medical and scientific men, as well as from the author's own experience, to assure the reader that there is more power in the mind to heal the body and keep it well than there is in drugs and poison.

Frank F. Moore, in "A Journalist's Note Book," tells the following amusing and significant story of the influence of imagination upon health. "A young civil servant in India, feeling fagged from the excessive heat and from long hours of work, consulted the best doctor within reach. The doctor looked him over, sounded his heart and lungs, and then said gravely, 'I will write you to-morrow.' The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. 'Of course, you may live for weeks,' the letter said, 'but you had best not leave important matters undecided.' Naturally, the young official was dismayed by so dark a prognosis—nothing less than a death warrant. Within twenty-four hours he was having difficulty with his respiration, and was

seized with an acute paint in the region of the heart. He took to his bed with the feeling that he should never rise from it. During the night he became so much worse that his servant sent for the doctor. 'What on earth have you been doing to yourself?' demanded the doctor. 'There were no indications of this sort when I saw you yesterday?' 'It is my heart, I suppose,' weakly answered the patient. 'Your heart!' repeated the doctor. 'Your heart was all right yesterday.' 'My lungs, then.' 'What is the matter with you, man? You don't seem to have been drinking?' 'Your letter,' gasped the patient. 'You said I had only a few weeks to live.' 'Are you crazy?' said the doctor. 'I wrote you to take a few weeks' vacation in the hills, and you would be all right.' For reply the patient drew the letter from under the bedclothes and gave it to the doctor. 'Heavens!' cried that gentleman as he glanced at it, 'This was meant for another man! My assistant has mixed up the letters.' The young man at once sat up in bed and made a rapid recovery. And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was in fair health.''

Mind Healing

An extract from editorial in the London *Lancet* of June, 1885, by Buchanan, Prof. of Surgery, Glasgow University, says:

There can be no question that faith-healing is a fact. The brain is not simply the organ of the mind; it is also the chief centre or series of centres of the nervous system, by which the whole body is energized, and its component parts, with their several functions, are governed and regulated.

Who says that the Scotch are not up and a-coming? Even a Ku Kluxer can O. K. in the open this medical endorsement without his Ku Klux garb.

Deaf

In one of my classes three doctors told of three people who heard, although one person suffered from punctured ear drums, another person had no ear drums at all, and the ear drums of the third person had been destroyed. Those people were actually able to hear sounds as though the ear drums and auditory nerves were normal. I wonder if that brought to your mind Beethoven, who was stone deaf and yet heard wonderful harmonies and wrote music that no other composer ever surpassed. Beethoven in his brain—in his

mind—actually heard more harmony than ninety-nine hundredths of human beings who have normal ear drums.

Wise is the man who does not shake his head, wag his tongue or beat the air "ag'in" mental science. All is mind. It is all a matter of how that mind is educated, how we are using it, how it is developed. The ordinary human has not developed one-tenth of his senses. We have not even reached the border line of mental science. We are out in the wilderness groping our way to a better understanding of the power of mind. The advanced thinkers, who are beginning to realize the efficacy of mind power, look up through the trees in our mental wilderness and get a glimpse of the ray of intellectual understanding from the sky of mental science above. The sun of the power of mind has not yet fully risen upon the horizon of intellectuality. Just a few beams of light are puncturing the dense forests of man's mentality, but go on, brave soul, go on! You who believe in this are trail blazers. You are cutting the way in the forests of mental darkness, you are blazing a path for posterity to follow in your steps, you are leading mankind into the open wind-swept prairies of mental science. Do the best you can. Plod on.

Continue to blaze the trail, and your children will rise up and call you "blessed."

The inter-relation of the mind and body, while comparatively a new study, has been very seriously considered by many leading physicians and medical authorities for the last hundred years, until today I believe every up-to-the-minute physician recognizes that in sickness and health, the mind has as much to do in effecting a cure as the body.

This, of course, has long been the burden of the gospel of applied psychology. While psychology treats primarily of the action of the mind and physiology of the bodily organisms and functions, yet the two are so closely related that physiologists and psychologists ought to be extremely friendly. Of the two, however, i. e. mind and body, there is no doubt that mind is the more important. Therefore, it is the mind that we are primarily interested in, but every individual mind resides within, or at least expresses itself through the body. Hence, upon the preservation of that body and the proper functioning thereof, depend our health, our comfort and our lives.

It is the purpose of the author in this section of the Power of the Mind Over the Body, to ad-

duce enough authority from the scientific world outside his own profession, to make it self-evident that the mind has power over the body to heal.

In this regard, Alfred T. Schofield, M. D., in the *Unconscious Mind,* says:

Sensations Psychical Not Physical

In entering upon this interesting and important subject, let us clear the ground by emphasizing the sufficiently obvious fact that the special, and indeed all, sensations are psychical, and not physical. The apparatus is physical, but sight, hearing, smell, taste, touch and common sensation are functions of the mind, not of the body; while the media which appropriately convey to the brain the various vibrations which the mind recognizes under these names, are all physical and material.

While Henry Wood in *Ideal Suggestions Through Mental Photography* comments as follows:

Turning to therapeutic systems, mental causation is in substantial harmony with the highest and best thought of the seers and philosophers, from Plato down to the present time. It is only medical science, as it has gradually degenerated into a great drug prescription system, that seeks for primary causation in the inert clay of the body.

Inter-relation of Mind and Body

Still another great authority has this to say in regard to the inter-relation of mind and body:

To say that the mind controls the body presupposes that mind and body are distinct entities, the one belonging to a spiritual world, the other to a world of matter.

That the mind is master of the body is a settled principle of science. But we realize that its acceptance may require you to lay aside some preconceived prejudices. You may be one of those who believe that the mind is nothing more nor less than brain activity. You may believe that the body is all there is to man and that mind-action is merely one of its functions.

If so, we want you nevertheless to realize that, while as a matter of philosophic speculation you retain these opinions, you may at the same time for practical purposes regard the mind as an independent causal agency and believe that it can and does control and determine and *cause* any and every kind of bodily activity. We want you to do this because this conclusion is at the basis of a practical system of mental efficiency and because, as we shall at once show you, it is capable of proof by the established methods of physical science.

Mental, Not Physical

In a great bowl shaped motordrome, in Newark, N. J., was held a bicycle race. The frenzied crowd was wildly cheering. Thousands upon thousands were watching with bated breath the riders whirling by at the blinding speed of ninety-two miles an hour, when the motorcycle of one of the contestants went wrong. It sped up the 28-foot in-

cline like lightning, then hurled its rider over the rim to instant death. The motorcycle plowed into a deep-set iron pillar. Then this twisted chugging engine of death rebounded from the post and rolled over and over down the saucer to the lower level of the track.

Just a little way behind the first racer flashed the second contestant, blind to everything except the frenzied speed that he could get out of his machine, knowing nothing of the tragedy just enacted, he came tearing along. The screams and yells of warning from the crowd went unheeded. The mind of the rider was closed to all sensations but one. The terrified throng saw the coming of a second tragedy. The screams of warning from the crowd turned into low moaning, into an involuntary but impotent prayer for the mercy that could not come. The second motorcycle shot with a speed surpassing that of an express train into the wreck of the first machine, then leaped into the air. The body of its rider was hurled fifty feet over the handle bars and fell at the bottom of the track a mass of human wreckage, limp, unconscious. Within two hours, he was dead.

A dreadful spectacle of death such as this gives food for thought to the careful student of the

mind. The mass of human beings in the grandstand were filled with confusion, cries of fright and panic, sobs, hysteria and screams arose. Many women fainted. Many were afflicted with nausea. With others the muscles of speech contracted convulsively. Hearts stopped beating. Knees gave way. What caused this? Had the whirling engine of destruction struck these people? No! Observe that all of these emotions were wholly and purely the effects of mind—reacting to sensations—of sight and sound.

The various emotional conditions were aroused without any conscious effort on the part of the onlookers. Their knees gave way, their muscles contracted, speech was lost, nausea ensued, fainting followed—all without the conscious mind of the individuals being cognizant of what took place.

So you will find that not only is your body constantly doing things because your mind wills that it should, but also is incessantly doing things for the simple reason that they are expressions of a passing thought.

One of the most demonstrable principles of human consciousness is that every idea tends to express itself in some form of bodily activity.

A newspaper in Chicago published the following: "Not poisoned, but dead because she thought she was poisoned," was the singular verdict pronounced by Coroner's Physician Springer today, after performing an autopsy on the body of Virginia Jackson, an aged negro woman and former slave. "This old lady thought she had been poisoned," said Dr. Springer, "and it affected her heart to such an extent that it killed her."

There is a well authenticated case of a butcher, who, while trying to hang up a heavy piece of meat, slipped and was himself caught by the arm upon the hook. When he was taken to a surgeon, the butcher said he was suffering so much that he could not endure the removal of his coat; the sleeve must be cut off. When this was done, it was found that the hook had passed through his clothing close to the skin, but had not even scratched it.

Mind Affects the Body

And Professor James, the greatest of great psychologists, has said:

The fact is that there is no sort of consciousness what ever, be it sensation, feeling or idea, which does not directly and of itself tend to discharge into some motor effect. The motor effect need not always be an outer stroke of behavior. It may be only an alteration of the heartbeats or breathing, or a modification in the distribution of the blood, such as blushing or turning pale; or what not. But in any case, it is there in some shape when any consciousness is there; and a belief as fundamental as any in modern psychology, is the belief at last attained, that conscious processes of any sort, conscious processes merely as such, must pass over into motion, open or concealed.

Sir B. W. Richardson, M. D., says:

Eruptions of the skin frequently follow excessive mental strain. In all these, as well as in cancer, epilepsy and mania, the cause is frequently partly or wholly mental. It is remarkable how little the question of the origin of physical disease from mental influences has been studied.

Bain has also said:

There have occurred many instances of death, or mental derangement, from a shock of grief, pain, or calamity; this is in accordance with the general law.

Speaking of the effect of the mind upon the body, the great Darwin remarks:

In protracted grief the circulation becomes languid; the face pale; the muscles flaccid; the eyelids droop; the head hangs on the contracted chest; the lips, cheeks and lower jaw all sink downward from their own weight. The whole expression of a man in good spirits is exactly opposite of the one suffering from sorrow.

Mind and Features

In *The Force of Mind,* Alfred T. Schofield, M. D.,* voices the same belief:

The general appearance of a man is largely a physical expression of his mind, and his character is more or less legibly stamped upon the body. The state of the mind unconsciously alters the poise of the head, of the shoulders, arms and legs, and trunk. A short time of trouble may make a man look many years older than before it commenced. The eye will lose its brightness, the face will become withered, the brow wrinkled, and the skin harsh.

With regard to sensation generally, Hack Tuke asserts that there is no sensation—general or special—excited by agents acting upon the body from without, which cannot also be excited from within by emotional states affecting the sensory centres.

We must remember that though the usual exciting causes of sight, sound, or common sensation are thought to be unusual, they are not so; and in their absence sight, sound, and sensations may all be consciously experienced. Common and special sensations may indubitably be aroused by

*The quotations in this volume from *The Force of Mind* by Alfred T. Schofield, is given by permission of Funk & Wagnalls Co., Publishers, New York.

abnormal physical means as well as by purely mental agencies. Pressure on the nerves from a tumor or a blow will illustrate the former case and vivid ideas the latter.

While Olston puts it thus:

If the general law of the body be that of cheer, hope, joy, love and desire for health and happiness give growth to tissue, strong and normal action to the organs of the body, and thereby health in general; while fear, melancholy, malice, hatred, dejection, loss of confidence and all other morbid states of mind tend to the lassitude of the functions and the depletion of the organs—I feel that too much enthusiasm cannot be raised in the reader's mind upon these all-important facts.

A Power Within Each One

This new field of mind is revealing an intricate and intimate relation between itself and every part of the body. It has shown science that within man are intelligent powers which physiology and psychology heretofore have not recognized.

This new discovery of the power within each individual has taught man to make the organs of the body *serve him* instead of dominating him. So every part of the physical being is made subject to the person who understands the power of the mind.

Flammarion has well said:

An idea, an impression, a mental commotion, while entirely internal, can produce in another direction physiological effects more or less intense, and is even capable of

causing death. Examples are not wanting of persons dying suddenly in consequence of emotion. The power which imagination is capable of exercising over life has long been established. The experiment performed in the last century of a man condemned to death, who was made the subject of a study by medical men, is well known. The subject of the experiment was fastened securely to a table with strong straps, his eyes were bandaged, and he was then told that he was to bleed from the neck until every drop of his blood had been drained. After this an insignificant puncture was made in his skin with the point of a needle, and a syphon arranged near his head in such a manner as to allow a stream of water to flow over his neck and fall with a slight sound to a basin placed on the floor. At the end of six minutes the condemned man, believing that he had lost at least seven or eight quarts of blood, died in terror.

Suggestion and the Body

In "Suggestion and Auto Suggestion," Bandouin has made the following statement:

Violent emotion appears to heighten the force of suggestions of any kind. Intense fear may thus have two very different results, the divergence depending on the nature of the idea present in the mind. Fear may glue the feet to the ground. A motor dashes round the corner when you are walking in the middle of the road; you are afraid you will not be able to get out of the way in time, and consequently you cannot move a step. On the other hand, fear may restore the use of his legs to a paralytic. In 1915, in one of the air-raids on Paris, a paralyzed woman living on

the fifth story found herself in the porter's lodge on the ground floor, without knowing how she got there; a bomb had exploded close at hand, and she had fled downstairs in a moment; the idea of flight at all hazards had seized her mind, and under the influence of the violent emotion this idea had been transformed into action.*

To this series of examples, we might add those of "suggestion which kills." A nun, whose case was noted by Coué, was confined to bed by illness during the winter. She heard or imagined she heard her doctor murmur, "she won't outlive April." This idea became fixed in her mind. Nevertheless, for the time being she got better, left her bed, and seemed quite strong again. But to every visitor she said, shaking her head, that she felt sure she would die in April. On April 1st her appetite disappeared as if by magic. A few days later she took to her bed once more, and died shortly before the end of the month.

Tolstoi, in his later years, declared that the number 7 was fatal to him. In November 7, 1905, in his Readings for Every Day of the Year, he gives a number of thoughts on death. On November 7, 1910 (O. S.), he died after a few days' illness, although his condition "had not seemed grave."

Recall, further, the case of the man sentenced to death, who was told he was to perish as the victim of a scientific

*"In elucidation of this example, it is necessary to point out that in man, as in the lower animals, fear shows itself in two very different forms. In some cases fear stimulates to flight; in other cases fear stimulates to concealment and immobility. Thus there are two distinct types of fear, and English authors accordingly speak of the instinct for flight, and the instinct for concealment. It would be an error to assert that any kind of emotion can intensify any kind of suggestion."

experiment. A harmless prick was made in each of his limbs; a tap was turned on in the room and he was told the water running was his blood flowing from the wounds; believing this, he died.

It is well known that there is no disease of the human body that may not be created, or simulated, by the power of mind when stimulated by suggestion.

All in His Mind

Gillet, in L'auto-suggestion, Bulletin Ecole de Nancy, 1913, tells of a man in a closely ventilated room who felt that he just must have fresh air. . . .

Greatly distressed for breath, he got out of bed and hunted for the matches. He had a craving for fresh air, but he could not find the window. "Confound these third-rate hotels, where one gropes vainly in the dark!" He is suffocating, and he clamors for air. Feeling about, he at length finds a pane of glass. "Damn it all, where's the window bolt? . . . Never mind, this will do!" and he breaks the pane. The fragments fall to the floor. Now he can breathe; again and again he fills his chest with the fresh air; the throbbing at his temples passes and he goes back to bed. "Saved!" . . . Next morning one of the items in his bill was, "Broken clockcase, fr. 4.35."

In the "Lancet" for January, 1880, we read that a gentleman (fifty-six) thought he had swallowed his false teeth. He felt them in the pharynx. There was a hard swelling behind the larynx, and a surgeon was telegraphed

for. The symptoms were most distressing and real, until the missing teeth were found in a drawer.

Spitzka gives a number of cases suffering from agonizing hydrophobia, which recovered on hearing the dogs that had bitten them were not mad.

Contagion and Mind

Also as to infectious disease, the mind is a potent factor. A doctor owes his immunity to this fact far more than to any care he takes, and so do nurses. The surest way to be attacked with an infectious disease is to be afraid of it. Fear and the thought of sickness are of themselves sufficient to cause the same.

So we are coming more and more to agree with the great John Hunter, a noted surgeon and a most scientific and practical-minded man, who once said: "As one state of mind is capable of producing disease, so another state of mind effects a cure."

Mind Vs. Medicine

Dr. Selwyn A. Russell, of Poughkeepsie, N. Y., in an article on "The Scientific Basis of Mind Cure," in *American Medicine*, March 12, 1904, says:

While we are not yet able to get on without medicines, which seems still to have limited use, the more study we give to the origin of disease the more potent and far-reaching seem mental influences. The mind is the first fact and must lead; the body is secondary and must follow. But with a sound body, perfectly obedient to the laws of nature and subject to a mind free and independent, one might naturally expect perfection in health, which means, of course, the absence of disease, and were it not for disease there would be no need of medicines.

"The Lancet" records a case of Dr. Barkas of a woman (fifty-eight) with supposed disease of every organ, with pains everywhere, who tried every method of cure, but was at last experimentally cured by mental therapeutics pure and simple. Assured that death would result from her state, and that a certain medicine would infallibly cure her, provided it was administered by an experienced nurse, one tablespoonful of pure distilled water was given her at 7, 12, 5 and 10 o'clock, to the second with scrupulous care; and in less than three weeks all pain ceased, all diseases were cured, and remained so. This is a valuable experiment as excluding every material remedy whatever, and proving that it is the mental factor alone that cures; however, it may be generally associated with material remedies.

Dr. Sweetzer tells us of a lady, who, feeling a

living frog fall into her bosom from the clutches of a bird, was seized with such profuse haemoptysis that she lived only a few minutes.

Again quoting Dr. Schofield* we find that:

Vomiting is not only excited by injuries to the brain, apart from disorders of the stomach, but by the mind alone. A house surgeon of Dr. Durand gave one hundred patients colored water, and told them it was a strong emetic given in mistake. Eighty of them were violently sick in consequence.

In connection with the action of the mind on the digestive canal, I will give a striking instance of its power in producing a disease, so incredible on the face of it, that it is well to say that I will personally vouch for every detail. Early in 1897 a woman was admitted to a London hospital with fæcal vomiting. Her abdomen was covered with the scars of various laparotomies made in order to find out the cause. The whole of the abdominal contents had already been carefully examined, but, as the vomiting persisted, a fresh opening was made once more and the colon specially overhauled. All the viscera were healthy; nevertheless the fæcal vomiting was genuine. Most careful experiments conducted by the surgeon and house-surgeon yielded almost incredible results. Two ounces of castor oil introduced into the rectum were vomited with fæcal matter in from ten to fifteen minutes. Half a pint of water stained with methyl blue, introduced into the rectum was vomited in the same time, and so on. The cause of this marvelous reversed peristalsis was purely mental, and the patient was eventually relieved by wholly mental discipline and therapeutics, and was discharged cured. Although this

*The "Force of Mind," p. 85.

confessedly is a case of functional disease, it nevertheless remains one of the most remarkable instances of the power of the unconscious mind over the body. To some, perhaps, this seems too much to assume. But let us see if any alternative theory is possible. The abdomen had been repeatedly opened in the belief that the cause was physical and material, but without result. Moreover, the cure was effected without the removal of any physical irritant or other agent. The cause was therefore mental.

Apart from disease, the mind naturally affects the renal secretion. Eleven parts of urine are secreted in repose, compared with thirteen when the brain is active (allowing for other disturbing factors). The amount of urea is also augmented.

Dr. Clifford Allbutt says it is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety.

Incontinence and retention are both produced by the mind apart from physical causes, and are also often aggravated by it where these are present.

It is an interesting fact, though it proves nothing, that from sympathy, after the death of Napoleon III, four persons consulted Sir James Paget for stone in the bladder who had no physical sign of it, though they described the symptoms.

Cancer

Dr. Murchison says:

I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health

to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences.

Dr. Snow ("Lancet," 1880) even asserts his conviction that "the *vast majority* of cases of cancer, especially of breast and uterine cancer, are due to mental anxiety."

Cholera

With regard to cholera, Sir W. Stokes says: "The first sight of cholera patients gives rise to symptoms of cholera afterwards.

Fever

Sir S. Baker, the explorer of the Nile, says that "any severe grief or anger is almost certain to be succeeded by fever in certain parts of Africa."

Paralysis

"In the general paralysis of the insane (apart from syphilis)," according to Dr. Mickle, endorsed by Dr. Blanford, "mental strain and overstrain are the great pathological factors."

Scurvy

Scurvy is often stopped by naval engagements, and the British Fleet is remarkably healthy after victories; while Professor Rolleston points out that after defeat an army "readily succumbs to dysentery, scurvy, malarial fever, and other diseases, that have comparatively little effect in opposite circumstances."

Uterine Diseases—Fibroids—Premature Labor

Turning to uterine diseases, we may couple the action of the mind with the growth of fibroids, with abortion and premature labor, with conception and its products, both in their mental and physical characters. Dr. Clouston observes:*

Nothing is more common than for the menstrual discharge to be diminished, arrested, or increased by mental and nervous influences. Any practitioner of physic who treats menstrual disturbances without reference to the patient's mental and general brain condition will certainly not succeed fully in his efforts. The whole subject of the function of reproduction and sex is quite as much mental as bodily. It relates as much to the brain cortex and the mind as to the organs of sex and generation. A man who treats spermatorrhœa, masturbation, impotence, hysteria, and the allied affections without taking into account the affective and inhibitory state of his patient, and without using moral and mental means as well as physical agencies, is certainly acting on unphysiological lines.

I cannot help adverting here to what I consider the rash and unjustifiable way the operations of castration and removing ovaries and appendages were recently looked at, without any reference to their mental effects on the subjects of them. We know that there are two primary instincts in all the higher animal kingdom—to live and to reproduce. No philosophic-minded gynæcologist can

*Dr. Clouston, *British Medical Journal*, January 18, 1896.

look lightly on the deliberate extinction, by surgical means, of the essential organs of reproduction. Profound mental changes commonly follow after this in young subjects. The difference between the mental qualities of an ox and a bull should be sufficiently evident even to the most surgical-minded gynæcologist. Yet I have seen the operation recommended with as little consideration of mental consequences as the opening of a window. Depend upon it, it may be almost as great a crime to castrate as to kill.

These instances are taken from Dr. Tuke's famous book:

Fits

In May, 1873, a stockbroker in Paris fell down in an apoplectic fit, and soon died on hearing that his valet had been found shot through the head.

In the "Lancet," 1867, is the case of a woman forty-three years old who died in a fit from finding her daughter, whom she supposed to have been killed in an accident, come home unexpectedly.

Death

A woman, having nursed her sister during a long illness until her death, did not then give way to grief, but appeared perfectly unmoved. A fortnight after she was found dead in her bed, but there was no *post-mortem* cause found, except the depressing influence of pent-up grief through the nervous system.

A laundress coming home along a lonely road from a solitary walk looked ill and excited; she said that a man had jumped out of a cemetery as she passed. She died at the supper table. The *post-mortem* examination showed all the organs healthy except the heart, and the verdict was "Death from syncope due to shock."

Dr. Walsh says: "A man came to insure his life in full vigor and was rejected, and told he had a diseased heart. He became melancholic and died the week after."

Signor Laura, in reporting on a station master who had died suddenly after hearing that his station had been robbed, points out that "sudden mental emotion may cause death in persons of robust health in a very remarkable way."

Tomatoes Are Poison?

Albert B. Olston tells of a friend, by name Max McCann, who told him of a case related to him by his mother. She was living at the time in Ohio. In her garden she had a few tomato vines growing. She had them as a curiosity and for show. They were thought to be deadly poison. At the time the tomatoes were ripe.

Her sister, a young lady of twenty, was there from the East visiting. One afternoon she went alone into the garden. She had never seen tomatoes before, and did not know what they were. She picked one and was eating it when her sister saw her. She screamed to her that those were poison. The young lady had eaten half of a large one. The sister's cry brought the neighbors. A doctor was sent for. The idea of poison was fixed in the minds of all present. They used all the means at hand, but without avail. She died in agony in a short time.

Surgery and Mind

Hudson in the "Law of Mental Medicine,"* also touches upon surgery in this regard:

I know that I shall be trespassing upon the domain of a popular surgical fad when I venture to instance *appendi-*

*The Law of Mental Medicine, by Thomson Jay Hudson. McClurg & Co., Publishers.

citis as a possible example of a disease caused by "expectant attention" or suggestion. Certain it is that in the good old days, before it was generally known that man had such a thing as a vermiform appendix concealed about his person, cases of appendicitis were very rare; and when one did come to light it was invariably said to be due to the presence of some foreign substance—generally a seed of some fruit that the patient had eaten. But since it was discovered that the vermiform appendix can be removed for a few hundred dollars without necessarily killing the patient out of hand, the people have been educated in respect to that mysterious portion of their anatomy; and cases of appendicitis have multiplied proportionately, so that now it must be a very ignorant man (or a very poor one) who cannot manage to have at least one case of appendicitis; and no surgeon can properly be considered up to date who has been unable to capture at least half-a-dozen vermiform appendices.

I am not unmindful that surgeons are provided with a very plausible explanation of this phenomenal increase of cases of appendicitis within the last quarter of a century. They explain it on the ground that there are really no more cases of appendicitis now than formerly, in proportion to the population, but that, owing to ignorance, the doctors formerly attributed such cases to other causes, such as peritonitis, and thus sacrificed many lives that might have been saved by an operation had the seat of the disease been recognized.

Candor compels the admission that there may be much truth in the explanation. But it certainly does not account for all the increase, nor does it explain certain salient

peculiarities of modern appendicitis. For instance, formerly that disease was always attributed to the presence of some irritant foreign substance in the mouth of the appendix; now, in more than half of the cases, no foreign substance is found. But, in all reported cases, serious inflammation was found to exist—enough, at least, to confirm the doctor's diagnosis and justify the operation. What the unreported cases reveal there is no means of knowing.

One of the salient peculiarities of the modern variety of appendicitis is that it prevails most among the educated, refined and well to do. It seems to avoid carefully the homes of poverty and ignorance. I have no statistics to verify this statement, and it may be all wrong. But it is popularly believed to be true that "appendicitis is the rich man's disease." I certainly have never known of a case that contradicts that belief.

But it would be grossly unjust to the medical profession to accept the popular explanation of the fact, which is, of course, that the doctor's diagnosis is governed by the ability of the patient to pay for an operation. This is not only palpably unjust, but it is unnecessary. In fact, if there was no other explanation, I should doubt the fact, "for they are all honorable men." To those who have followed what has been said in regard to the potency of suggestion, it will be apparent that the prevalence of the disease among the educated classes is just what one might expect, for the following reasons:

In the first place, it is only the educated classes who know much about the disease, and it requires some knowledge of anatomy to locate definitely the vermiform appen-

dix. The essential conditions necessary to enable one to concentrate his mind upon that appendage are, therefore, present with the well informed and entirely absent in the minds of the ignorant. That is to say, one must know where to expect pain before he can induce it by "expectant attention." The ignorant, however, are not always immune, provided they think they know where to look for untoward symptoms, and are cursed with a morbid suggestibility. For instance, I knew one of that class who once became excited on the subject of appendicitis, and proceeded to inquire of a friend just where the vermiform appendix might be found. His friend, knowing his proneness to experience the symptoms of every disease he happened to read about, purposely misinformed him by giving him to understand that it was located on the left side of the lower abdomen. As usual, he began to watch for symptoms; and, as usual, he was soon rewarded by feeling a decided uneasiness in the locality named. In less than a week he felt compelled to appeal to a specialist for relief—which was instantly afforded, both as to his mind and his body, by being informed that he had selected the wrong locality for a good case of appendicitis. Nevertheless, it required the application of hot fomentations to relieve the inflammation that had actually been induced in the suggested location. It is needless to say that if he had been correctly informed by his friend, the surgeon would not have been defrauded of a genuine case.

Again, appendicitis is such a formidable proposition, so distressing while it lasts, and its cure fraught with such danger to life, that it naturally excites the utmost dread in the minds of those who are familiar with the current

literature on the subject. It would, therefore, constitute an exception to all known diseases if it failed to be attended with the usual results due to morbid suggestibility. The class thus afflicted, after reading up on the subject, begin by being very careful not to swallow any more fruit seeds; and if one accidentally slips down, they immediately begin to concentrate their minds upon their insides. The slightest symptom of uneasiness in the proper locality is magnified a thousand fold, vigilance is redoubled and intensified, and the consequent pain and inflammation is induced. The result is an operation, revealing a case of appendicitis minus a tangible cause. The expected seed, or other irritant, is not in evidence.

Another exciting cause of morbid suggestibility on this subject is the mystery with which science—or the want of it—has invested the vermiform appendix. Scientists tell us that it is the vestigial remains of some organ that is no longer useful, whatever it may have been to our remote ancestors. This may be true; but the idea seems analogous to other assertions of science which are obviously made to conceal ignorance. Thus, scientists are prone to deny the existence of all occult things that they can not explain, as in psychic phenomena. But the vermiform appendix is a tangible reality, the existence of which cannot be denied; and inasmuch as they are ignorant of its uses, they declare it to be useless. In other words, according to the theory of science, nature made a mistake in creating it—a mistake all of the more flagrant and inexcusable in that this "functionless organ" (Gray) was placed, not where it would do the most good, but where it is a constant menace to life.

If nature were in the habit of making mechanical mistakes in the construction of vital organs, the *appendix veriformis* might be charged up to that source; but, as no other organ has been found to be functionless, it must be presumed that God is wiser than man—wiser, if possible, than the scientists who can find no other than professional uses for the vermiform appendix—and that in the fullness of time that organ will be able to find a valid excuse for existing. In the meantime it will continue to be constantly enhancing in value as a source of revenue for surgeons, so long, at least, as the public remains in ignorance of the potency of suggestions adverse to health.

It is obvious that the remarks made in regard to cholera and appendicitis apply with equal force and pertinency to hundreds of other prevailing diseases, as well as to those diseases of the digestive organs mentioned in preceding chapters. The lesson is obvious, and it applies to all alike. It is that—

Any disease that can be induced by suggestion can be avoided either by a counter suggestion of by ignoring the adverse suggestion.

Liniment—Rheumatism—Mind

Dr. Charles F. Winbigler in "Suggestion"* tells how John St. John Long prepared a "wonderful liniment" for rheumatism. Many remarkable cures were made. The reputation of this liniment spread far and wide. The British Government bought the recipe for a large amount of money and intended to give it to the public, so that the chronic rheumatic sufferers might be cured. It was sub-

*The American Library Association Publishers, New York City.

sequently analyzed and found to be turpentine and the white of an egg. The power was gone. The liniment's efficacy had evaporated. This would be true also of many medicines, and many prescriptions of doctors, if the real ingredients were known. Hence, Latin prescriptions are used, and the elements of the mental life are permitted to do the curing, whilst the medicine gets the credit. The pure food law, in its application to medicines, will diminish their sales and efficacy many per cent. Is it any wonder that the quacks and fakirs who have been playing on the credulity of many people are raising a great protest against this law? For instance, we know of a quack preparation, that has centers of distribution in many large cities, for which a large price is charged, a remedy for women exclusively. It consists of a species of massage and exercise and some ointments. If the massage and exercise were taken, without the use of the drugs, the virtue would be segregated from the business and the effects would be just as beneficial. It has been an awful blow to the fakirs to have to put on their quack preparations the names of the ingredients. The truth of the matter is that the passive condition of mind and the expectant results, which are mental conditions, produce a large number of cures. This passive condition is very necessary to get the best results from suggestion in the hands of the practitioner.

There Is a Mental Element in Disease

That it is necessary to understand the mental element in disease Dr. Clouston may be quoted as follows:

> The nervous and mental element in disease is a universal and constant fact, but it prevails in different cases to a different extent. I could have related remarkable cases to you from my own experience, and out of the books, of functional disease being brought on and being cured by mental impressions only, of functions being suspended and altered from the same cause—nay, of actual organic lesions being directly caused and cured by mental impressions; as when blisters are caused by suggestion during hypnotic conditions. Constipation has been cured by doses of medicine containing no laxative, but with dogmatic assurances that a stool will follow in an hour. Warts have been 'charmed' away; scurvy among sailors has been cured by the prospect of a naval fight; gouty swellings have disappeared when "Mad dog" or "Fire" was cried out suddenly to the sufferers.

Psychologists and Doctors Agree

So we see that on every hand we can marshal the medical authorities to corroborate the psychologists' contention that the mind does have power over the body.

Dr. William Sadler, the famous physician, author and lecturer, says:

There is little doubt that nine-tenths of all the ordinary diseases of the body originate in the mind, and it is worry that produces the soil from which these infant diseases spring. The seeds of mental disease and physical affliction may fall upon us thick and fast, but if they fail to find the soil of worry and depression in which to develop and grow, we are not likely to be seriously affected by their presence.

A lady saw a heavy dish fall on her child's hand, cutting off three of the fingers. She felt great pain in her hand, and on examination the corresponding three were swollen and inflamed. In twenty-four hours incisions were made and pus evacuated.*

Dr. Diaz, in the "Medical and Surgical Journal," had a lady patient whose lips and mouth were suddenly enormously swollen from seeing a young child pass a sharp knife between its lips.

Again Dr. Clouston, he says:

It seems, indeed, as if certain persons who are predisposed to special diseases have, as their great protective and prophylactic against them, a sound and well-working mind and brain cortex. When well in mind, they are sound in body. When disturbed in mind, they fall victims to their diathesis. I have no doubt myself that this is the strongest of all the forces from within that preserve health and protect from disease.

The following story was told to me by a veteran:

During the Civil War a husky young soldier fell sick—so sick that he kept his tent, complaining and suffering

*De Fleury, *Medicine and Mind*, p. 9.

until some of his comrades became tired of his "belly-aching."

The corporal, although he had no authority to do so, spoke to a couple of his comrades: "I believe we can end this sickness; if not, we'll make a desperate attempt." So the three comrades went to the tent of the sick man and told him if he was going to be sick that they would have to take him to the hospital. Instantly he protested, but the boys insisted that he was so sick he could no longer remain there so they brought a stretcher to remove him to the hospital. Their plan was to carry him a block or two and dump him into a puddle of water to see what effect this would have upon his complaining.

He refused to go when the boys laid hands upon him to take him by force, and fought so strenuously that his three comrades could not hold him. Realizing the situation, they said, "Well, a fellow who is as strong as you are doesn't have to go to a hospital, anyhow."

The soldier was never sick again. The next morning he was up, answered roll call, went about the daily duties of a soldier as normally as though he had never had a siege of "sickness."

The stretcher-mud-puddle changed the current of his thinking and, presto, he was well!

Why We Have Been on the Wrong Track

The reason why our thoughts are not always in the safety notch has well been expressed in *Ideal Suggestion through Mental Photography,** by Henry Wood:

*Lathrop, Lee & Shepherd, Publishers, Boston, Mass.

Thought is not *now* under perfect control because of past bad thinking habits. While to some extent thought-pictures unbidden, and even unwelcome, may thrust themselves before the mind's eye, we need not sit still and passively gaze upon them. If we have been drifting, we must grasp the helm, man the oars and drift no longer. If positive and wholesome occupants take up their abode in the mental chambers, those of unwholesome quality will vacate. Every cherished ideal adds a tinge of its own hue and quality. There is no more of the element of chance in the outcome than in the solution of a mathematical problem.

High, healthful, pure thinking can be encouraged, promoted and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness and harmony. To inaugurate pure and lofty thinking may at first seem difficult, even almost mechanical, but perseverance will at length render it easy, then pleasant, and finally delightful.

The soul's real world is that which it has built of its thoughts, mental states and imaginations. Our divine heritage of creative energy gives us the power to invoke and uprear a mental structure either symmetrical or deformed. If we *will,* we can turn our backs upon the lower and sensuous plane, and lift ourselves into the realm of the spiritual and Real, and there "gain a residence." The

assumption of states of expectancy and receptivity will attract spiritual sunshine, and it will flow in as naturally as air inclines to a vacuum.

We must refuse mental standing-room to discord, and by right thinking call into existence a wholesome and inspiring environment. Think no evil, and have eyes only for the good. Optimism is of God, and it stimulates and attracts its possessor along the upward road towards the ideal and the perfect. Pessimism creates and multiplies unwholesome conditions, and galvanizes them into apparent life.

Not only are thought-exercises, usually classed as sinful, to be displaced, but concepts of disorder, deformity and mortality should also be barred out. The mental photography of crime, evil and disease presented in bold headlines by the sensational press should receive a discriminating and righteous condemnation.

Psychological investigation has resulted in the discovery of the psychical life and its power over the body in recovering it from sickness and infirmity and in keeping one's self in good physical and mental condition. The day of belief in the healing power of drugs is past, since it is a well established fact that all cures are effected by the use of the vital energies of the body, and by directing them intelligently, the beneficial result is obtained.

Some Strong Statements

Sir John Forbes, M. D., F. R. S., late physician to Queen Victoria, said:

Some patients get well with the aid of medicine; some without it and still more in spite of it.

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, said:

Every dose of medicine dinimishes the patient's vitality.

Prof. Barker, of the New York Medical College, said:

The drugs that are administered for scarlet fever kill far more patients than the disease does.

John Mason Good, M. D., F. R. S., said:

The effects of medicine upon the human system, are, in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, famine and pestilence combined."

Medicine and Psychology

Sir S. Wilks remarks:

The doctor soon finds that in treating his patient *the practice of medicine is not only one of physic but of psychology;* and that the effect of his drugs depends as much upon the constitution of the patient's mind as on that of his body.

Dr. Shoemaker, of Philadelphia, says:*

Psycho-therapism plays a most important part in the

*Dr. Shoemaker, *Therapeutics*, p. 113.

ordinary every-day practice of medicine. The influence of the mind upon the bodily functions is so great that every experienced intelligent physician is glad to enlist so potent an auxiliary.

Well has Goethe said:

It is astonishing what power our mind has over our body. Let the mind therefore always be the master.

A book by Dr. Cathell on the reputation and success of a physician insists in nearly every one of 300 pages on the mental factor in the cures effected.

J. H. Sealy in 1837 writes:

I shall now consider the mind as a source of cure and as an agent equally potent and as frequently used for the removal of corporeal malady, as I have shown it to be active in its production.

Strengthen Mental Energy to Cure Disease

Again Dr. Clouston says:

If mind and brain so powerfully affect the conditions of disease, one naturally turns to them in looking for means of cure. And beyond all question we can often get effectual help there. Half the diseases that kill, as I have already said, do so because there is not sufficient power in the organism to resist them. The physiological commonly passes into the pathological, because the nerve energy is below par. To check many diseased conditions we cannot employ better therapeutics than to stimulate the cortex and strengthen the mental energy. To this end the first thing a good doctor does is to inspire confidence

in his patient. What is this but a bit of psycho-therapeutics? And it is an all-important one in many cases. So to condition the patient that his brain and mind are kept up to the very highest mark attainable, to remove irritations (mental and nervous), and to distract attention from a lowering to a cheerful view of the whole situation, may make all the difference between life and death in many a case. Hope and a calm cheerfulness are often the best general aids to healthy metabolism. We know that a joyful emotion will at once fill the cortical capillaries. It is a true cerebral stimulant. Aided by medicinal cortical tonics and stimulants, like strychnine, quinine, the mineral acids, etc., mental stimulation is an undeniable adjuvant to the local treatment of disease, and is used largely by the most successful physicians."

Lower Animals and Mind

We can see this great influence of the mind upon the bodily functions and facial lineaments, if we compare the faces and bodies of wild and domesticated animals. See the expression on the face of the great timber wolf of the North. At once you recognize that he has waged many a fierce and bloody battle you do not have to see the scars upon his body to tell you this. It is the expression of his countenance. His very look is bold and daring. Even the face of the coyote reveals traits of his strange character. You cannot mistake them. They are plainly written.

Now contrast with these the face of the Jersey cow. Look at her as she peacefully chews her cud—what a contented, sweet face—peace of mind is revealed there. Why the difference? Simply that her environment and the treatment given her have created a different frame of mind. Her mind and her thoughts have wrought the physical change. "That wonderful sculptor, nature, has molded the countenance with so true a chisel that the habitual frame of mind of the cow and her progenitors is there told in unmistakable eloquence."

For generation after generation she has been protected—housed from the blasts of the northern winds that chill, well groomed, petted, protected from the inclemency of the weather and fed without the necessity of any effort on her part to forage for existence.

She has not had to grow the bristling horn for protection. This horn which hundreds of years before had been grown by her forebears to protect them from the enemy that sought their death is so seldom used now that it has fallen into a state of partial atrophy.

Healing Is in the Body

Dr. J. M. Bruce says:

We are compelled to acknowledge a power of natural recovery inherent in the body; and a similar statement has been made by the writers on the principle of medicine in all ages.

Dr. John Hunter says:

As the state of mind is capable of producing a disease another state of it may effect a cure.

Sir Thomas G. Stewart has said:

In heart disease, the most important element is rest. Second in importance is, perhaps the element of hope. Many cures have been wrought by Charcot, Bernheim, Moll, Forel, Tuckey, Bramwell and others. They did not teach heresy in order to effect these cures, but used scien-

tific principles, which have been discovered, and which are in perfect harmony with all that is true and real. They utilized the great principle of suggestion to cure disease, to change abnormal conditions, to modify mental processes, to bring relief to the afflicted and to the ailing.

Nearly all forms of psychic healing create a new mental atmosphere and condition in the patient. Fear is replaced by confidence, courage, fearlessness, hope, and the physical results follow.

Illustrations

The power of mind over the body has well been illustrated by General Grant in his Memoirs:

The night before General Lee's surrender, General Grant was suffering so acutely from a headache that he could not sleep. It was a splitting headache and, no wonder, with the gallant Lee to contend with. He spent the night trying vainly to alleviate the pain; bathing his feet in hot water and mustard and putting hot mustard plasters on his wrists and on the back part of his neck. When the officer bearing General Lee's letter reached him, he writes: "I was still suffering from the sick headache, but the instant I saw the contents of the note, I was cured."

It is related that when Benvenuto Celini was about to cast his famous statue of Perseus, now in the Loggia dei Lanzi at Florence, he was taken with a sudden fever and forced to go home to bed. In the midst of his suffering, one of his workmen rushed in to say: "O, Benvenuto, your statue is spoiled, and there is no hope whatever of saving it." Dressing hastily, he rushed to his furnace and found

his metal "caked." Ordering dry oak wood brought in, he fired the furnace fiercely, working in a rain that was falling, stirred the channels and saved his metal. He continues the story thus: "After all was over, I turned to a plate of salad on a bench there and ate with a hearty appetite, and drank together with the whole crew. Afterward I retired to my bed, healthy and happy, for it was now two hours before morning, and slept as sweetly as though I had never felt a touch of illness." His overpowering idea of saving his statue drove away the physical condition and left him well.

An Edinburgh physician records in his autobiography that some of the most remarkable cures in his life-long service were effected by bread pills.

In the *British Foreign Medical Review* is recorded a case by a naval surgeon, as follows:

A very intelligent officer had suffered for years from violent attacks of cramps in the stomach. These attacks came on frequently and subnitrate of bismuth had been used with good results, but, notwithstanding that the dose was increased to the largest extent that its poisonous qualities would justify, it lost its effect. He was then told that on the next week he would be put under the effect of a medicine which was generally believed to be almost infallible but which was rarely used because of its dangerous quality, but that notwithstanding these, it would be tried, provided he gave his consent. This he did willingly. Accordingly, on the first attack after this, a powder containing four grains was administered every seven minutes,

while the greatest anxiety was expressed (within the hearing of the ptaient) lest too much should be given. The fourth dose caused an entire cessation of pain. Half drachm doses of bismuth had never produced the same relief in three hours. Four times this remedy was used afterward with the same efficacious results. The curative powder was nothing but ship-biscuit, ground very fine. Such a special incident may be accounted for by the unusual stimulus of mental action under the thought of the strong drug being administered.

During the naval fight off Santiago, while the *Oregon* was pushing after the *Cristobal Colon,* under forced draught, the stokers were nearly overcome by their great labor and the tremendous heat of the hold. As yet she had not partaken in the fight. The chief engineer, noting the condition of his men, signaled up to Captain Clark, "Give them a gun." The gun was given—and exhaustion passed away in the excitement of the belief that the battle had begun.

Keeping Young Also a Matter of Mind

Youth, charm, beauty is a matter of the mind. We never have a campaign without many people becoming ten to twenty years younger during the week or two of our campaign. Many become charming and beautiful overnight.

In Seattle there was a woman whose body for forty-two years had been racked with pain. The doctors had been unable to give her any relief. Before the healing class was over everyone in the great healing class of one hundred and fifty could recognize the instant change which had come into the woman's features. Any one who has been a sufferer for forty-two years would, of course, show the lines which Father Time had drawn upon his or her countenance.

Remove the pain and Father Time will have to have a merry chase to keep drawing lines that will stay there.

Pain, sorrow, grief, disappointment, belief in ill luck, fate, each or all would hustle up old Father Time, keep him running on high, drawing lines a little deeper on the countenance of youth.

Change your mind, get rid of ill-health, grief, sorrow, belief in misfortune, fate, ill-luck, and old Father Time's bus wagon will run out of gas, lose its spark, break a crankshaft and give out before he can make another crow's foot on the face of youth.

You are Youth! You are beauty! You are Charm! So was this woman in Seattle. Forty-

two years of pain had started "crow's feet" on the countenance of this most beautiful woman.

She was healed during the healing class. Overnight an instant change came. Her body free from pain, the mind was free to change her features. As she went down the street the next day her friends accosted her everywhere with such remarks as, "Why, my dear, you are beautiful," "What has come into your life?" "What a change has come over you," "You are charming," "Why, my dear, how beautiful; what has done it?"

What did it? Thought—her mind. She had been healed by mind which had been helped by some of our methods of healing. The same thing—mind—which heals the body, has the power to change the features.

Think right and keep young.

STIGMATISTS

There is hardly a limit to the power of mind. It can kill as well as cure.

A nurse injected ten drops of a solution of common salt and water under the name of morphine. Thinking this was an opiate, the patient went sound asleep.

Suggestion can make one immune from or subject to infectious diseases. It can relieve or produce pain. It can produce subcutaneous hemorrhages, as in the case of the Stigmatists.

The Stigmatists were most devout of Roman Catholics. They often got what they asked for because they took the proper course to secure it—a continued focusing of the mind upon the thing desired. Their ambition was to emulate their Savior as nearly as possible in His living and sufferings. They thought they could best emulate His living by enduring His sufferings, and to be sure that they were living like Christ, they desired to have outward evidences to corroborate their internal wish.

If they were to be like Christ, they were willing to suffer as He. Desiring to show scars as evi-

dence of suffering, they set about thinking of His anguish on the cross. They mentally pictured His wounds in the hands and feet and side where He had been pierced. They believed that these marks would come. They meditated day and night, they concentrated, they visualized for these outward evidences of their communion with Christ. They really believed the marks would come.

They stimulated their faith by religious communings, looking on the crucifix intently and silently while they tried to impress upon their bodies the great passion which possessed their souls.

The conscious mind was quiescent, the spirit of ecstasy in prayer, meditation and watching for the scars to appear and the exercise of faith that they would be produced, eventually secured results.

In order to be as nearly like Him as possible they did everything they thought Christ would do. They obeyed, as far as they could interpret, the teachings of the Great Master, His laws and mandates, His admonitions and counsel. All He commanded them to do, they tried to do; especially did they, day and night, ponder His suffering. It was not a little flitting bit of concentration or visualization; they kept their minds steadfast to

the one end of revealing the sufferings of Christ in their bodies.*

What they really did to produce these scars on their bodies was to hold a picture or thought in their minds until it was involuntarily taken up by the subconscious mind. (Another way of suggestion.)

Their thoughts were impressed upon the living tissues in their bodies. The cells finally responded and built into their hands and feet and sides marks identical with those of Christ.

It is another great evidence of what can be done by mind. Man gets that which he thinks of the most, whether this be by virtue of a conscious or an unconscious condition. So, provided the patient and practitioner adjust themselves to the natural laws of mental healing, the power of mind to heal is a self-evident fact.

Indeed, the most remarkable instances of skin changes through the mind are the stigmata (which are mentioned above). This is of course caused by an interference with circulation; but we class

*That it is the state of mind long continued which brings about an effect for success, health or happiness has been thoroughly discussed in "The Hidden Power of Thought" (Your Mind Power), 25c, by the author.

them with skin changes, as they are evidenced there. The first historic instance is that of St. Francis of Assisi on September 15, 1224; and the facts appear to be vouched for by reliable biographers.

He meditated so long upon the Crucifixion that he suffered severe pain in his hands and feet, succeeded by inflammation that terminated in ulceration.

The profound influence of the mental state over the trophic nerves is illustrated by the many authentic cases of religious fanatics who have long gazed on the crucifix at some renowned shrine, and as a result, actual ulcers have appeared on the hands or feet at the very points pierced by the nails upon the crucifixion emblem.

Since then there are about ninety more or less authenticated cases, eighteen being males and seventy-two females.

Louise Lateau is a comparatively recent instance.

She bled profusely in her hands and feet, although on examination of the skin with a strong lens, no scratch whatever could be found. The papillae of the skin, however, were red and swollen.

Further examples might be given, but they would teach nothing more concerning the causes and effects of motor suggestion. Anyone who desires picturesque illustrations of its laws, should turn to a remarkable work by Duchatel and Warcollier, entitled Les miracles de la volonte.* From the scientific point of view, the writers' methods of exposition are not invariably above reproach. Nevertheless, Boirac, a man of science and philosopher of established reputation, has thought fit, with good reason to contribute a preface. For, in spite of dubious theories and hasty conclusions, the book displays considerable learning and has indisputable evidential value. It contains abundant records, derived from the writings of distinguished observers of our own day and of earlier days. It is a storehouse and we need merely open the door. Phenomena of this character, reported as isolated incidents, always have the aspect of anomalous freaks. We advance a step by bringing them together in a collection.

Let us first consider the cases of dermographism, in which an image existing in the subject's mind becomes outlined on the skin. The authors make a passing reference to the witches of the middle ages upon whose backs, it is asserted, the word 'Satan' was inscribed. They pass to a contemporary and precise report quoted from Charles Richet. A mother is watching her child at play. Accidentally the child unfastens the catch suspending a heavy sliding door in front of the fireplace, and is in danger of being guillotined. The mother's heart leaps to her mouth, and then, in a moment, there forms round her neck—the threatened part of her child—a raised erythematous circle,

*Durville, Paris.

a weal which endures for several hours. Here we have a striking instance of the power of emotion. Another case is that of a little girl upon whose skin appears the answer to the sum she is trying to do. In this instance the image which gave rise to the suggestion was subconscious.

From dermographism we pass to stigmatization, the latter being merely a variety of the former. Stigmata appear on the skin of certain mystically inclined persons, appear in the places where Christ was wounded. These phenomena can be reproduced experimentally. As regards spontaneous stigmatization, we are not solely dependent on the account of semi-legendary figures in remote antiquity; accurate observations have been made upon modern stigmatists, like Louise Lateau and Catherine Emmerich, with sphygmographic tracings and other precise details. In the case of Catherine Emmerich, the circulation was directly controlled by autosuggestion, the blood being distributed as it would have been distributed in an actual crucifixion.

Next, in the world of Islam, we read of the ordeal by fire, of the devotee whose hand is not burned by the hot iron; and we read of the ordeal by sword, which will not draw blood. The authors give a number of instances in which obstinate maladies were cured by spontaneous autosuggestion, the outcome of some novel and striking method of treatment. Of exceptional interest is a quotation from Cabanes, professor at the university of Liege. This dates from 1912.

Hypnotism and Physiological Changes

Much the same result can be produced on people by suggestion in hypnotism.

Some remarks of Professor Barrett's on the subject are worth reproducing here. He says:*

It is not so well known, but it is nevertheless the fact, that utterly startling physiological changes can be produced in a hypnotized subject merely by conscious or unconscious mental suggestion. Thus, a red scar or a painful burn, or even a figure of a definite shape, such as a cross or an initial, can be caused to appear on the body of the entranced subject solely through suggesting the idea. By creating some local disturbance of the blood-vessels in the skin, the unconscious self has done what it would be impossible for the conscious self to perform. And so in the well-attested cases of stigmata where a close resemblance to the wounds on the body of the crucified Saviour appears on the body of the ecstatic. This is a case of unconscious *self*-suggestion, arising from the intent and adoring gaze of the ecstatic upon the bleeding figure on the crucifix. With the abeyance of the conscious self, the hidden powers emerge, whilst the trance and mimicry of the wounds are strictly parallel to the experimental cases previously referred to. May not some of the well-known cases of mimicry in animal life originate, like the stigmata, in a reflex action, as physiologists would say, below the level of consciousness, created by a predominant impression

*Prof. Barrett (Prof. Physics, T.C.D.), *Humanitarian*, 1895.

analogous to those producing the stigmata? That is to say, to reflex actions excited by an unconscious suggestion derived from the environment; in other words, the dynamic, externalizing power of thought, if the action of that which is unconscious may be called thought. We must, in fact, extend our idea of "thought" to something much wider than intellection or ideation—these are special acts of thought, for the directing functional activity of our subliminal life has also the attributes of thought, though we may be unconscious of its thinking.

The following from an Eastern journal illustrates another phase of the subject:

Saltpetriere, the hospital for nervous diseases, made famous by the investigations of Dr. Charcot, has an interesting case of religious mania. The patient, who is a woman of about forty years of age, entertains the belief that she is crucified, and this delusion has caused a contraction of the muscles of the feet of such a nature that she can walk only on tip-toe. The patient, moreover, is subject occasionally to the still more extraordinary manifestation—that of "stigmata." These "stigmata" have been observed beyond all question on the woman at the Saltpetriere. Their appearance on her body coincides with the return of the most solemn religious anniversaries. These "stigmata" are so visible that it has been possible to photograph them. The doctors of the Saltpetriere in order to assure themselves that these manifestations were not the result of trickery, contrived a sort of shade having glass front and metal sides, and capable of being hermetically attached to the body by means of India rubber fixings. These shades were placed in position a considerable time

before the dates at which the stigmata are wont to appear. When they were affixed there were no marks whatever on the patient's body, but at the expected period the "stigmata" were visible as usual through the glass.

Charles Fillmore tells of a lady who watched her little daughter pass through a heavy iron gate. The gate swung shut and the mother imagined that it caught and crushed the little one's fingers. But the child had withdrawn her fingers before the gate struck. The mother felt the pain in her own hand, and the next day she found a dark streak across her fingers where she imagined the child's were crushed.

In a certain secret society initiation, the candidate was told that the word "Coward" was to be branded upon his back with a red-hot iron. A piece of ice was used instead, but the promised brand arose in blistered letters.

Definition of Healing

Healing means "to make whole" or "holy," both of which words are derived from the same root. So healing must be distinguished from the usual palliative action of drugs.

The term "healer" comes as a translation of the name Jesus, Hebrew, Yeshua, which in Latin becomes Salvator or "Saviour."

So healing, as opposed to curing, has little to do with symptoms but much with causes. It strikes deep into the root of things and means constructing or synthesizing, if it means anything.

When the healer understands the real meaning of his calling, he begins to realize its high and broad nature—to make "whole" or "holy."

Medical Science has confined itself preeminently to a study of disease and not of health. Its attention has chiefly been focused on the study of pathological conditions and very skillful diagnosis has been developed; but on the curative side, it is confessedly weak. So we see that medical science, great as it is, has been one-sided in its developments.

The healing power lies within the human body and the best that medicines, mustard plasters or prescriptions can do is to whip into action the latent, forceful, life-giving power within the individual.

Elizabeth Severn, M. D., in "Psycho Therapy, Its Doctrine and Practice," says:

> After having dosed and drugged, sweated, cut, tinkered and tampered with its many subjects, medical science still remains able at best to deal only with the symptoms of disease.

Professor Clouston says:

> We talk and laugh and weep and blush and shiver and hunger and sweat and digest all through the brain cortex, and there is not one of the physiological acts but can be instantly arrested by a mental act.

Abandons Drugs

Professor Paul Dubois, M. D., upon resolving to eliminate drugs in his practice, began using a variety of physical means such as massage, water cure, etc., abandoning medicine more and more and recommending hygienic measures. Finally, however, he became so convinced of the superior value of treatment by persuasion and re-education that he dropped all other physical means entirely, considering them too slow in their action. He abandoned the use of electricity as something

worse than useless, resorting only to quiet, proper diet, rest, really letting nature do the work, *with the aid of the mind.*

He inspires and encourages his patients to believe that they can be cured.

In fact, this is the biggest thing in all healing, whether medicine is administered or different methods of mental healing used.

The greatest factor, as Dr. Du Bois has found and used, is to produce a hopeful, peaceful state of mind by arousing the will of the patient *to stay by the treatment,* and in this way he performs wonderful cures. Some subjects are cured by a single conversation, others in a few days, some require weeks, according to the degree of their impressionability and the type of disease involved.

Man has always possessed divine recuperative forces, but they were latent and below the surface of consciousness. He is like a discordant musical instrument, containing splendid possibilities which are only waiting to respond in unison to active harmony.

Let one receive an injury, as a bruise, the sensory nerve instantly sends a message to the brain, which in turn immediately stimulates the center of circulation, which sends out a message to the

blood supply. The response follows in the congested area around the bruise, which is nature's method of cure, by building up injured tissues through the restorative power of the blood.

Mental physiology has amply demonstrated that these messages, orders, or commands are constantly flashing throughout the body, and it is by means of this intercommunication that the automatic processes are maintained.

Disease Cured by Nature

Charles M. Barrows, in Suggestion Instead of Medicine, tells that:

It was this scientific view, in distinction from common opinion, that Dr. Bernheim took when he wrote: "Diseases are cured, when they are cured, by their *natural biological evolution.* Ordinary therapeutical methods consist in putting the organism in a condition such that *restitutio ad integrum* may take place. We suppress pain, we modify function, we let the organ rest, we calm the fever, we retard the pulse, we induce sleep, we encourage secretion and excretion; and, by thus acting, we allow Nature, the healer, to accomplish her work."

We may be sure that this noted French expert of the great hospital at Nancy did not underrate his own profession or credit to Nature more than her due. His meaning is unmistakable. The real healer is a native power within the patient. Drugs are only ancillary. The physician is a servant who exercises his skill to clear the path

of Nature to her work. Having done his part, he leaves it to Nature to *evolve* health by means of biological changes that are always going on in the system.

This recuperative action which physicians recognize is centralized under another name. It is well known that all living structure, animal or vegetable, possesses this instinctive power of self-recovery. It is a form of spontaneous, plastic energy, which, acting through the proper neural channels, resists disease, tends to arrest its progress, repair the damage done and compensate the bodily losses sustained. This inherent tendency of the sick to get well is known to physicians as *vis medicatrix nature.* Common people say it is Nature; and, in reverent language, men name it spirit, or God. Dr. J. Mitchell Bruce, of Charing Cross Hospital, London, said recently while reviewing the progress of medicine: "We are now able to appreciate as never before the constructive factor which takes the forms of repair and convalescence. Just as the body possesses provisions for resisting the causes of disease, so it possesses provisions for arresting its beginnings . . . quite spontaneously; that is, without the help of the surgeon or physician." Elsewhere in the same address he refers to this natural faculty as a "recuperative factor" making "spontaneous attempts at recovery."

Nature Her Own Diagnostician

Some great medical authorities go much further and even believe that nature or the body has its own power of diagnosis. In regard to this, Villette H. White, in "Mental Healing," says:

It is even claimed by Dr. Abderhalden, an eminent German physiologist, that the body has the power of natural diagnosis, and that when disease impends, special antidotal ferments are formed and thrown into the circulation to counteract the threatening conditions.

Dr. C. W. Saleeby, an English medical writer, says that the only curative drugs are those of the body's own making. The extracts and serums prepared from the organs of healthy animals and administered to supply a lack in the corresponding organ of the human being, show how this idea is growing in medical circles. Extracts from the thyroid gland of a sheep, pepsin, pancreatin and adrenalin from other animals, and even white corpuscles developed from the blood of a horse, are administered, as being of physical origin and hence capable of meeting a physical need in man.

While this may be the most advanced method of medication today, the fact remains that it is not considered good practice to do anything for the body which it is able to do for itself. This evil is seen in the use of pepsin and predigested foods, which after a time cause the stomach to "lie down on the job."

Make Believe Surgical Operations

Dr. Marden states that a great surgeon told him he had time and time again performed make believe surgical operations upon patients who had dwelt so long on the idea of diseases in certain organs that their fear had become an obsession

and had developed some of the symptoms of the disease.

In this make believe operation, the surgeon goes through all the regular professional routine. The patient is put on the operating table and an anesthetic administered to complete the illusion. To demonstrate that an operation has taken place, the skin is sometimes scratched a little to give the semblance of an incision. A surgical bandage is put on the part, the patient kept in bed the usual time, at the expiration of which he is quite well again and perfectly normal.

This surgeon says without exception all the patients he has treated in this way, regardless of the malady or operation, have been entirely cured of their obsession. Even in cases where the patient has had severe and persistent pain for many months, entire cures have been effected by these make believe operations.

A wise surgeon he therefore is who never tells the patient of the deception he has practiced and why he did so. The patient wanted health and he got health.

Very often our sickness is a matter of habit and our pains become subconscious conditions, mostly mental. The human race has been taught a long

while to rely on drugs and surgery. This becomes a subconscious habit of belief.

If people have been educated to think they must have operations, surely a mock operation is the best kind, if it effects a cure. The surgeon is certainly quite justifiable in his make believe body slashing.

Another surgeon has told a friend of mine that he has performed many mock operations on hysterical women. After efforts had failed to convince the women that their malignant growth was imaginary and that no operation was needed in order to make them well, he feigns to operate.

If people think they must be cut open to be healed, by all means pretend to cut them. It is all in the mind, anyhow.

Another case is of a woman who had four operations for an internal tumor. The old trouble came back again. She was sure the only thing that would save her life was operation Number Five. Being unable to persuade the woman to the contrary, she got her operation—mock. She was placed upon the operating table and a little anesthetic administered to put her in a semi-conscious state, so that she could hear and feel but could not see. Nurses and surgeons moved about the room

quietly and gave their customary hurried orders to attendants to all intents as though they were working on a serious operation. They let ice water drip from a considerable height upon the affected part for a few minutes to give the patient the notion of being swathed in bandages, after which she was taken home in an ambulance and awoke to find two nurses in respectful attendance. She felt weak and languid. When asked if she could take a little tea she was finally able to sip a few mouthfuls. After ten days of quiet rest in bed, her friends were allowed to see her and she gradually recovered. No knife, no cutting, no operation, no tumor removed, but she had been sure that only an operation could save her, and she was saved. Glory Be, The Power of the Mind is some power. Even the mock surgical operations so testify.

The same surgeon gives another corking illustration.

Larvated Suggestion

A girl was affected by twitching and pulling of the head from one side to the other. It was caused, she was sure, by a string inside. She wanted this cord removed by an operation. Doctors had been unable to find the cord and tried to persuade her that an operation was not necessary, but she would have none of that. So, when the girl insisted there was only one way to be cured and that was by the knife, the wise surgeon announced to her in due time that an operation would be performed. Such news brought a joyful clapping of her hands, for she knew she would be healed. The make believe operation was carried out from A to "Izzard." All the doctor did was to cut off some of her beautiful hair and make a slight skin scratch to prove that he had been working inside of her cranium. To make the evidence stronger, he took a catgut string from a violin, soaked it in water and held it up before the convalescing patient—this violin string he said he had taken from her head. That was all that was necessary. The twitching and pulling of her head stopped. She was healed by the power of mind, via a mock operation.

As I am writing this, a physician tells me that people who insist upon having prescriptions written and filled in the customary manner at the corner drug store, get full satisfaction out of make believe pills. This has become such a common habit now, the doctor tells me, that drug stores carry these make believe pills all ready, nicely arranged, invitingly labeled, and more cures are effected by these quasi pills than by the real pills themselves.

Hallelujah! Wise is the doctor who prescribes bread pills, and fortunate is the patient who has such a wise doc.

The make believe surgical operation, as well as make believe pills, are based on the same principle, wholly mental, that frail humanity believes what it prefers to believe. The cure is effected by faith on the part of the patient in the efficacy of the remedy. It is the power of the mind, however, that actually does the work.

The wonders of "Nature's" therapeutics (or of the mental factor in medicine), Professor Potter, of Philadelphia, declares, "are worthy of a professor's chair."

Better Than Poison

That the body possesses some power of resisting and recovering from the disturbing forces of disease has long

been recognized, and represents what is often described as the *vis medicatrix nature.*

Professor Bowen says:

After poisoning their patients with drugs through many centuries, the doctors have at last come to know their business better; and now generally stand aside, so as to leave free course to the curative agencies of the unconscious, which alone can restore the patient to perfect health.

First, there is the healing power of Nature. It is acknowledged by the medical profession that fully ten per cent of cases would get well if entirely left alone. Just call in Dr. Diet and Dr. Quiet and give Nature a chance. It is also acknowledged in nearly all diseases that good nursing is half the battle. Sir John Marshall, of London, said: "The vis medicatrix nature (the healing, the recuperative power of Nature) is the agent to employ in the healing of an ulcer, in the union of a broken bone; the physician or surgeon only assists the natural processes of cure performed by the inherent conservative energy of the frame." And Dr. John Forbes said, in like manner: "In a large proportion of cases, the disease is cured by Nature and not by the physicians."

A famous physician tells of a young lady who tottered into the Out Patient Department of a large London Hospital in great agony of mind, carrying a tin in one hand and a spoon in the other. The tin and spoon were brought along by the girl's mother as evidence that her daughter

*Professor Bowen, *Modern Philosophy*, p. 349.

was dying from contraction of the gullet and she wished to show that not even a little jelly could be swallowed.

The girl was reduced to a skeleton. Medicine had failed, but after using appropriate means to affect the mind indirectly, the patient, within a half hour, according to the physician, "was sitting in one of the wards eating a large plateful of boiled mutton, potatoes and turnips with 'hospital pudding.'"

Imaginary Bondage

Commenting upon the power of the mind to heal, Dr. Wm. S. Sadler gives the following authority with his customary medical punch:*

And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight and glorified God. (Luke XVIII: 11-13.) Here was an unfortunate sufferer who had been held in bondage by an imaginary spirit of infirmity for almost a score of years. The Master broke light into her darkened mind by announcing that she was free from her infirmity. She had

*_The Physiology of Faith and Fear_, by William S. Sadler, M. D. McClurg & Co., Publishers.

never really been bound. She was bowed together as a result of her long worry and sorrow. So long had she assumed this physical attitude that her body had become permanently deformed—another illustration of a physical disorder resulting from purely mental causes.

Thousands of suffering souls are held today by the chains of imaginary bondage. They have no real physical disease. Their ailment is in reality a spiritual infirmity. They might go free at any time, but they do not know it; they will not believe it. These prisoners of despair are held securely in their prisonhouse of doubt by force of habit. They are very much like the elephant in Central Park, New York City, which has stood in one spot for many years, shackled with heavy chains. He had never left his tracks except when he had been unfastened and led away by his keepers. One day it occurred to them to remove the fetters from his legs and see if he would leave his place. After the beast was free from his shackles, he steadfastly refused to move; even after he was allowed to become exceedingly hungry and when food was placed within a few inches of his reach he stood in his tracks swaying from side to side and trumpeting loudly, but not a step did the huge beast take toward the food.

The elephant was free, but he did not know it; therefore, he stood there in his old place just as securely bound by the chains of his own mind as if the steel bands were about him as of old. And so it is with humanity; altogether too many of us are like unto the elephant. We are absolutely free today, but, not realizing or not believing the glorious fact—not having faith and courage enough to step out into our mental freedom and begin to enjoy our

spiritual liberty—like the elephant, we stand in the place of habit-bondage and bitterly mourn our terrible fate. We are not surprised when an elephant behaves in this way; but it ought to be a cause for great astonishment that intelligent men and women, sons and daughters of God, will allow themselves to be held down by fictitious bondage and bound down by a mere "spirit of infirmity."

Personality Does It

A very successful physician friend of mine has told me confidentially that his strong personality has more to do with healing his patients than his medicine.

Every believer in psycho-therapeutics knows that there is a psychical as well as a physical effect from the use of drugs. The psychical value is based on the expectation of their special action, and that which is in the physician's mind may be subtly and powerfully carried over into the patient's mind. The physician's personality, attitude and interest in the patient accomplishes vastly more than the drugs he prescribes or administers. If he is cheerful and hopeful, he gives potency to their action; if he is gloomy, pessimistic and hopeless he nullifies their effects.

Thought and Bodily Chemicalization

We have mentioned elsewhere in this series about Professor Gates' wonderful discovery. I think too much emphasis cannot be placed upon what he has to say. J. D. O. Powers, in commenting upon this, says:

The National Department of Psychiatry has shown the causative character of our thinking in a long series of the most comprehensive and convincing experiments. Prof. Gates found, for instance, that any change in the mental state changed the chemical character of the perspiration. When treated with the same chemical reagent, the perspiration of any angry man showed one color, that of a man in grief another, that of a man in remorse still another, and so on through a long list of emotions. Each mental state persistently exhibited its own peculiar chemical result through thousands of experiments.

These experiments show clearly, as indicated by Prof. James' statement, that each kind of thinking, by causing changes in glandular or visceral activity, produced different chemical substances which were being thrown out, at least in part, of the system by the perspiration.

Tersely he gives us the results of these experiments on thinking and emotions:

"Every emotion or thought of a false or disagreeable nature produces a poison in the blood or cell tissues; my experiments show that irascible, malevolent and depressing emotions and thoughts generate in the system injurious compounds." He enumerates these chemical products, all poisonous, and concludes by saying: "Enough would be eliminated in one hour of intense hate, by a man of average strength, to cause the death of perhaps four-score men, as *these ptomaines are the deadliest poisons known to science.*"

On the other hand, "All agreeable, happy thoughts and emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy." "If," he continues, "mind activities create chemical and anatomical

changes in the cells and tissues of the physical body, it follows that all physiological processes of health and disease are psychological processes, and the only way to inhibit, accelerate or change these processes is to resort to methods properly altering the psychological or mental processes; that is, the most effective way—the best way to change these physical processes is to *change the thinking.*"

Anger, hate, greed, selfishness, lust, envy, grief, jealousy, regret, disappointment, fear, doubt, anxiety, worry, despair, self-condemnation, all erroneous thoughts are discordant in their nature; and every one of them throw out chemical compounds into the body which results in time in apoplexy, hardening of the arteries, rheumatism, paralysis, stomach troubles and various other diseases too numerous to mention. Love, faith, hope, peace, joy, laughter, sunshine, inspiration, truth, harmony, peace, music, encouragement, optimism, courage, kindness, courtesy, sincerity, enthusiasm, confidence—all these build the body into strength and beauty. If you wish increasing health, make it a daily rule to control your Thought World.

So our thinking makes our bodies.

Diseases Curable by Mind

We are giving the reader here a list of diseases, healed by mind, which we quote from chapter 5 in "Force of Mind," by Alfred T. Schofield, M. D.,* namely:

Atheroma, dilated heart, Graves' disease, dyspepsia, jaundice, cirrohosis, chorea, cancer, pernicious anaemia,

*Funk & Wagnalls Co., Publishers, New York.

foetal deformities, alopecia, epilepsy, diabetes, urticaria, rachialgia, paralysis, boils, gastric diseases, retention, amenorrhoea, granular kidney, anasarca, hyperaesthesia, anaesthesia, paraesthesia, dysaesthesia, inflammations, oedema, goitre, exophthalmic goitre, headache, angina pectoris, Addison's disease, neuroses of the extremities, diseases of heart and circulation, apoplexy, asthma, dyspnoea, coughs, hiccoughs, haemorrhage, haemoptysis, flatulence, gastralgia, constipation, diarrhoea, indigestion, diseases of bladder, tumors, mania, fever, cholera, dysentery, scurvy, malarial fever, influenza, muscular inco-ordination, insomnia, tinnitus aurium, fibroids, hysteria.

This list conclusively shows that other diseases than nervous or functional are healed by the mind.

Functional Diseases Can Be Cured by Mind

There are over twenty medical authorities today who show that many organic, as well as functional diseases, are caused by mental and emotional conditions.

Dr. Snow, Dr. Murchison and Sir W. H. Bennett of St. George's Hospital, London, all agree that cancer of the liver, the breast, the uterus, are due to mental anxiety.

Dr. Dubois of Germany exclaims that nervousness is a disease preeminently psychic, and a psychic disease needs psychic treatment. Then he asks this question:

Can we, by means of the mind, by our moral deportment, escape illness, prevent functional troubles, diminish or suppress those which already exist? I boldly answer, yes.

And hear this startling statement from Dr. Schofield:

The power of mind over the body has limits, but they have never yet been ascertained. All one can do to cure himself, the forces he can set in action, are as yet unknown, but they are far greater than most people imagine.

Dr. Winbigler gives us another slant on the mind working in conjunction with nature when he says:*

Get Out of the Way of Nature

The physical form is a mass of material, highly organized, and it has a tendency to disintegrate, except when it is animated by vital power it can be renewed. When life touches certain centers, there is a response and the supreme power of the mind brings all into harmony with itself. When interferences occur and discords arise, by accident or by administration of remedies, or changes in temperature, we find that the vital forces frequently rebel and pain sometimes results and dissolution may occur. Take, for instance, an overdose of certain drugs, sudden colds resulting from exposure, poisons, etc. The interferences are the things to be watched, as they are the enemies of mind and body. The conditions resulting from mental causes can be changed by mental processes, as mind

*_Suggestion_, by Winbigler. The American Library Assn., Publishers.

controls the vital functions of the body. Abnormal conditions therein can be modified and largely changed by the mind. The conscious will and the ideals of the conscious mind are able to change and control mental and physical adverse conditions.

It is becoming more and more apparent that disease as to its origin is mainly mental. There are physicians who believe that disease may be traced to microbes and many other material objects and conditions. If microbes are the cause, why is not everybody sick? Comparatively few fall prey to these body scavengers.

There are all kinds of bacteria in the body, and when the thinking is true, high, pure and healthful they do not hurt, but help us. When it is the reverse, physical depressions follow, and they hurt us and destroy us. There are diphtheria germs in everybody's throat. Why do they not develop? Because the system is in a condition to resist them and keep them under. Yes, that is true, but why is it true? Because there is a difference between the occasion and the cause of disease. The latter we believe can be ultimately traced to a mental condition, whilst the former may be physical in its manifestation.

This is seen now by many physicians and thoughtful people, so that the general attack on disease in the future will be psychical, especially so, on functional conditions. Drugs will be supplanted more and more, and mental and natural methods will be utilized, to the benefit of all concerned.

We do not underrate the value of bacteriology, climatology, chemistry and other sciences in their helpfulness in the study of etiology, but we do want to emphasize the

science of psychology as a primary aid in understanding the origin and cure of disease and physical and mental abnormal conditions. If the reader will now turn to the discussions of the subconscious mind in this work, many statements made under that and other sections will become plain. The subconscious mind is the true self. It is a storehouse of power, energy, wisdom, knowledge and help; it is the point of contact with the Infinite Mind, and also the channel through which all the power of that Mind may be brought into the human life.

Man the Only Animal Diseased

Authorities in natural history tell us that there is no disease among wild animals. They die either from accident, as the prey of the stronger, or from starvation. Disease is also unknown among insects. Parasites prey upon them. So-called vegetable diseases are but the result of the habit of the strong preying upon the weak. Dr. Holland beautifully expresses this:

"The sparrow preys upon the finch,
The finch upon the fly;
And that a rose may breathe its breath
Something must die."

Henry Harrison Brown has well said:

We have no record as to what extent disease preyed upon primitive man. Probably starvation, freezing, war and flood kept the race within bounds. It is a well-known

fact, however, that food supply determines increase of population. But, whatever the fact in regard to primitive man may be, this we know: disease has kept steady pace with civilization. New developments in social, intellectual life in arts and mechanics, cause new diseases. Bicycling, automobiling and high-speed railway trains have their ill results. The important fact underlying all this gives rise to the Divine Law of Cure, which is: Man survives under every condition. Where some individuals live healthfully and happily, others will die.

Not only can mind heal diseases which man has made by his thinking and irregular civilized living, but habits can also be cured by the same token—Mind. This is reserved, however, for a later discussion.

PART II

HOW THE MIND HEALS

Power Within

Not only, as the late Professor James said that the greatest discovery of a hundred years is the subconscious or sublimal consciousness, but on every hand we hear it expressed from scientific men that:

> The most impressive discovery in recent years is that a dynamic and intelligent power resides within each individual. Its full significance is just coming to be realized. Science has revealed beyond the world of the senses and consciousness a wide and unknown realm of human energies and resources.

This force within ourselves is manifested in every physical inharmony of the body. If we break a bone, this vital power within sets to work. If the bone is properly set, it knits together in such a fashion that one would never know he had a break. If it is not set, it begins to work anyhow, to adjust itself, doing the best it can to help heal the abnormal condition. If one receives into his body

*This is from Psychology of Healing, Volume V Fundamentals of Practical Psychology.

something that does not agree with him, this vital force within tries to eject it. If a splinter is run into the hand, this life-giving energy, the power within, sets itself to work immediately to force the foreign substance out.

This is all done by the direction of the subconscious mind, which immediately tries to adjust and correct all abnormal conditions. Wonders take place if we but get out of the way and let nature do its part.

Within the classic walls of Harvard University, James Goodhart, in his lectures on common neurosis, tells us that "there are many conditions in which the cure must come mainly from within, our function in chief being to call out this dormant power."

The scriptures refer to this vital force within as The Power "which worketh in us to will and to do of His good pleasure."

"So Say We All of Us"

We get this same idea expressed by various philosophers and scientific men, to wit:

1. SCIENCE: Prof. Henri Bergson: "With slight effort we can release more life into the organism, and with increased effort we can release unlimited power."

2. Henri Bergson, France: "Fix the attention upon the undivided flow of Inner life, we are not this vital current itself, but we are part of this inpouring life come to self-consciousness."

3. SCIENCE: Prof. Wm. James: "Higher degrees of consciousness reach down and take hold of lower degrees of itself and lift it to its own level."

4. SCIENCE: Prof. Wm. James: "Under certain conditions there is an influx of a higher order of consciousness; something from above takes hold of the lower part of itself, quickening it with a new morality, often utterly recreating the outer man."

5. Prof. Wm. James: "When an idea is passed into the subconscious mind with Interest and Attention, and AN IMPETUS GIVEN TO IT BY CONCENTRATION, in that moment the subconscious mind springs upon that idea like a wild beast upon its prey and deep into subconscious research one idea connects with another."

6. RELIGION: "Beholding the glory of the Lord (contemplating perfection) we all, reflecting as a mirror, are transformed into the same likeness."

7. JESUS: "From within man the spirit of God flows forth like rivers of Living water. If any man willeth to do his will he will know of the teaching, whether it is of God or whether I speak of myself." He knew the law with which he worked would yield the same result no matter who used it.

From Mental Healing Made Easy, by Villette H. White, we find the following, which corroborates the other authorities:

One cannot say, "I will circulate my blood," " I will digest my food," and accomplish anything, but nevertheless it is possible to affect all these functions indirectly, through stimulating by the will the nerve centers controlling them. We can consciously send imperative messages by way of these great nerve centers, which will be obeyed and in time the whole body can be made subservient to the will.

In learning to exercise this power over ourselves, we prove our kinship with God, of whom it has been said, "Law is the manifestation of His mind, force the movement of His will."

Great thinkers hold today that the only ultimate force is in the energy of the divine will, so that in striving to use our own wills in harmony with the laws of our being, we are truly partakers of the divine nature.

J. Mitchell Bruce also recognizes this latent force:

A natural power of the prevention and repair of disorders and disease has as real and as active an existence within us, as have the ordinary functions of the organs themselves.

Only One Power—God

Therefore, the healing principle or power is within the individual himself. The mental healer does not heal the patient any more than the doctor who sets the broken bone does the knitting. What the healer really does is to arouse the divinity, the healing power within the individual. So whether the doctor be of one school or another, whether the mental healer be of one cult or another, it is always the God force within that heals.

It is the same energy which first created you and sustained you. It is that power which comes to your rescue in all your troubles and misfortunes, the same life-giving force which knits the bone, heals the cut or wound, repairs the worn-out tissues and makes you whole.

There is only one healing power and that is this God creative principle. So it is the God-given mind, the divine mind within you which does the healing, not outside of you. It is the divine force adherent or divine nature that does the healing. It is the creative principle which is everywhere in the great cosmic intelligence that heals all your hurts and restores your health.

It is the same energy that is locked up in the atoms, molecules and electrons of your body; the

same force that is within the acorn to make the oak, the same principle that is in the tiny germ to grow a rose, the same life-giving principle in each blade of grass, ear of corn or the redwood of the forest. It is the life-giving principle, God, Force, which is ever present in all of the universe. For the reality of everything is God.

A close student of the science of the mind has said:

To think of the presence and power of God as a healing life force, is to come in actual mental contact with that presence. To continue this thought by sturdy affirmation of healing truth will attune the mind to harmony with that beneficent power, lifting it out of the darkness and heaviness of mortal thinking into the brightness and joy that is the result of thinking God's thought after him.

With knowledge of this inner consciousness of life we come in proper touch with every external thing. We know that all life is one; that we are related one to another; that the soul of man is one with the great universal soul.* This realization we manifest in the outer world. Instead of viewing chaos and discord on every side, we see a great universe operating in accord with eternal law, and destined in every part ultimately to reach the fullness of perfection. We no longer look upon the world as evil, but see in everything the potentiality of good.

*See chapters on Subconscious in Applied Psychology and Scientific Living by the author.

Little by little the ideal life is being disclosed; our minds, instead of being prone to evil and bemoaning the sorrow and misery of the world, become filled with joy because we know that all things are working from a lower to a higher condition. Thus do we turn from the pessimistic to the optimistic side of life, and become useful members of society.

—*Charles Brodie Patterson.*

"There is a healing power resident in every human being. It is the power of God." Some expect God to do everything and to do it at once—right on the spot—presto chango—without any effort on their part. But usually, the individual must do his share. Ah! there's the rub! Someone has uniquely put it:

"How many have turned away on finding that one must put forth effort to achieve! As one lady said, 'I would so much rather take a pill, it is so much easier.' It is easy to imagine what was in the heart of Christ when he said to his followers, 'And will ye also go away?' when they found the way of life a rugged, steep ascent."

Others Call it "Vital Force"

There resides within every physical body this vital force, which is constantly doing the best it can for us. Much of what we call disease is only a defensive action of this life-giving power of reme-

dial effect. This is going on within each one of us all the time, irrespective of how irregular we may live or how much we break the laws of living.

If, perchance, we swallow a fishbone by mistake, this power within, nature's own chemist, immediately sets to work creating a chemical to dissolve the fishbone so that it cannot puncture the stomach or intestinal tract.

That is one way this power within manifests itself. If one should swallow poison by mistake, the stomach immediately attacks this foreign element and does its level best to eject that which is hostile to its well-being.

This is a manifestation of the God-giving power within. The life-giving principle is always at work, not only to renew our bodies and build up old tissues but to slough off internal growths, to make boils come to a head, to purify the body by oxygen breathed in with fresh air. In short, it ever strives to keep us in normal healthful state, but, when a physical inharmony or sickness of any kind appears, this same principle, this life force, this God power is stimulated to its utmost to render abnormal conditions normal.

This life-giving principle if let alone and not tampered with by outside agencies, such as wrong eating, over-eating, drugs, vaccine virus and ser-

um, is the only power necessary to make one well.

We help this power within not only by living in accordance with hygienic laws, such as proper breathing, diet, exercising, being in the sunshine, but we stimulate nature to its greatest capacity for healing when we have the right attitude of mind.* In short, all positive, constructive, faithful mental attitudes are a great stimulant to this God-giving power within to heal.

"The healing efforts of the organism striving to throw off the morbid substances within the body, purging them away in a flux, or burning them up with a fever, show the operations of the same principle. This, we have seen, is called the vis medicatrix naturæ, or 'healing power of nature,' which operates in man as well as in the case of the lower animals—but it is really only the operation of the great subconscious mind of the individual."

Kate Atkinson Boehme, in New Healing Made Plain, gives an interesting comment upon the same subject:†

I once saw a slender, delicate little fellow, who had been without food for a week, perform a feat that would have tested a Samson. He had been thrown into a hypnotic sleep in a public hall and kept under the strictest sur-

*In Volume 6 How to Put the Subconscious Mind to Work, of this series, we treat this important aspect at great length.

†Elizabeth Towne Co., Publishers, Holyoke, Mass.

veillance during the seven days of his fast. At the end of the week he was placed in a chair and held down in it by six strong policemen. Then the man who held him in hypnotic control gave a signal and the little, frail creature sprang up and threw off those powerful men as though they had been insects. Where did his strength come from? It was certainly not resident in his flabby muscles.

I have seen many exhibitions of this kind, but the one just quoted occurred in a small town and reputable citizens, among them several physicians, testified to its genuineness, while the policemen who figured in the test were the regular officers of the town, so there was little or no chance for fraud.

When I was a member of the Society for Psychical Research in Boston I saw two hypnotized subjects impersonate Bill Nye and a political orator. Dr. Pfeiffer was the hypnotic operator and he simply suggested to the one that he was Bill Nye and to the other that he was on the stump in the interests of his candidate. The speeches began and continued simultaneously, and it was difficult for us to follow each speaker, but we heard enough to know that the pseudo Bill Nye was irresistibly droll and very original, his witty eloquence flowing in a steady stream to the end of his long address. The stump speaker was just as good in his role, and it seemed remarkable to me that each should excel in his own adopted style of oratory. Both men in their natural state of mind were very ordinary, hardly up to the mediocre in their degree of intelligence, and yet when under hypnotic control each excelled in his line, each differing diametrically from the other.

The operator could not have given more than a mere suggestion to each, for to have given to one speaker his

discourse word for word, he must have been an unusually fine orator, while to have given the two addresses simultaneously would have been a feat to be undertaken only by an East Indian adept.

What, then, was the inference? Each speaker must have tapped for himself the source of his inspiration. In some inscrutable manner the suggestion to the one that he was Bill Nye must have brought him in contact with Bill Nye's current of thought; he must have tapped it, as it were, while the stump speaker must have tapped the current of stump oratory.

These instances and many others that have come under my observation have led me to think that under certain conditions we come in touch with other minds, and also with a great reservoir of Life and Mind containing all that we desire to express of strength, vitality, health, harmony, opulence and beauty, of even more that we cannot now imagine. We have but to open the channel and it will flow through us.

Omnipresent—Power—Life

I believe that students both of pure and of applied science are coming to believe now in Omnipotent God. Even those claiming to be materialists recognize this power. Also the imminence of God, that is, that His spirit is in everything. Herbert Spencer declared that man is in the presence

of an infinite spirit of power. This is now, I think, being all but universally accepted.*

We not only recognize this infinite power everywhere in life and nature, but this Infinite, Omnipotent, Omniscient, Omnipresent power manifests itself in the highest degree in man. This power manifests itself, not from without in, but from within out. For example, the oak's life is not in the branches and the bark and its externals, but is encased in the heart of the acorn. All manifestations of this Omnipotent, Omnipresent God power comes from within and manifests itself outwardly.

The sap of the maple tree runs, we say, in the Spring. This is the effervescent life of the maple tree from within. This infinite power, the Omnipotent, ever present God spirit is both found in the protoplasm and is manifested without in the form life which it produces.

Life in the oak tree is within the acorn as well as within the tree itself. The life in the maple tree is within as well and is manifested without. The presence of all life is to be found in the proto-

*For a study of the power or life of God in every atom, molecule and electron of man, see chapters on How to Get What You Want and Healing Uses of Music in Practical Psychology and Sex Life, Vol. III, of Fundamentals of Practical Psychology by the author.

plasmic cell as well as manifested in the material plan of life in all its varied forms.

So after all, the God spirit, the life-giving impulse which is all health, all harmony, all growth, is deep seated within ourselves, and made manifest outwardly.

Therefore, what man should seek first, so that all things shall be added unto him, is a better understanding of the mental and spiritual life-giving force within, more than the material world without, for it is this mental spiritual life within from which springs the material without. At no time has health been discovered in the external world—in the material world. Health is a reflection of the thoughts within.

"The outer world is good and useful, but it must be a perfect expression of the inner. At best it is only the *expression* of power, while the inner world is that power itself. Why should we seek health and happiness in the cosmic experience of life? Why should we go out of ourselves for happiness or any other good thing? We must begin with the inner life, making the outer life secondary." We must work from within out, not from without in, for this power within overcomes every obstacle to success, health and happiness. We are no more affected by thoughts of others.

Environment Has No Detrimental Power

Nor has environment any power over us unless we think it has. We have the spiritual force within to make conditions what we will them to be. If we think other people's negative minds are affecting us, blocking our progress, cutting us off from our goal of achievement, we may, indeed, be blocked and cut off, not because their thoughts have anything to do with our condition but because we allow ourselves to indulge the belief.

It is in our power to make of ourselves what we will. It is in our power to make of our lives what we will. It is in our power to make of our environment what we will.*

Therefore, let us seek for happiness and health and success in the only way in which they can be obtained—from within. Let us recognize this inner part of our being—"the light that is to lighten every man that cometh into the world." Let us realize that God is within us and work from the center outward.

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*How to lift yourself from your environment and conditions to the place you want to be—see chapter on What Is Love and How to Keep It in Applied Psychology and Scientific Living, Vol. 1 of this series.

In The Will to Be Well—Chapter Mental Influences—by Chas. B. Patterson, the author points out the following:

With knowledge of this inner consciousness of life we come in proper touch with every external thing. We know that all life is one; that we are related one to another; that the soul of man is one with the great universal soul.* This realization we manifest in the outer world. Instead of viewing chaos and discord on every side, we see a great universe operating in accord with eternal law and destined in every part ultimately to reach the fullness of perfection. We no longer look upon the world as evil, but see in everything the potentiality of good.

Little by little the ideal life is being disclosed; our minds, instead of being prone to evil and bemoaning the sorrow and misery of the world, become filled with joy because we know that all things are working from a lower to a higher condition. Thus do we turn from the pessimistic to the optimistic side of life, and become useful members of society.

The Opinion of a Great Scientist

William James was for years teacher of Philosophy and Psychology at Harvard University. He was also a graduate of Medicine. He is one of the world's greatest authorities on Psychology. He says:

*See Chapters on Subconscious Mind in Applied Psychology and Scientific Living, Vol. 1 of this series.

We are just now witnessing a very copious unlocking of energies by ideas in the persons of those converts to "New Thought," "Christian Science," "Metaphysical Healing," or other forms of spiritual philosophy, who are so numerous among us today. The ideas here are health-minded and optimistic; and it is quite obvious that a wave of religious activity, analogous in some respects to the spead of early Christianity, Buddhism, and Mohammedanism, is passing over our American world. The common feature of these optimistic faiths is that they all tend to the suppression of what Mr. Horace Fletcher calls "fearthought," Fearthought he defines as the "self-suggestion of inferiority"; so that one may say that these systems all operate by the suggestion of power. And the power, small or great, comes in various shapes to the individual —power, as he will tell you, not to "mind" things that used to vex him, power to concentrate his mind, good cheer, good temper—in short, to put it mildly, a firmer, more elastic moral tone.

The most genuinely saintly person I have ever known is a friend of mine now suffering from cancer of the breast —I hope that she may pardon my citing her here as an example of what ideas can do. Her ideas have kept her a practically well woman for months after she should have given up and gone to bed. They have annulled all pain and weakness and given her a cheerful, active life, unusually beneficient to others to whom she has afforded help. Her doctors, acquiescing in results they could not understand, have had the good sense to let her go her own way.

How far the mind-cure movement is destined to extend its influence, or what intellectual modifications it may yet undergo, no one can foretell. It is essentially a religious movement, and to academically nurtured minds its utterances are tasteless and often grotesque enough. It also incurs the natural enmity of medical politicians, and of the whole trades-union wing of that profession. But no unprejudiced observer can fail to recognize its importance as a social phenomenon today, and the higher medical minds are already trying to interpret it fairly, and make its power available for their own therapeutic ends.

From "On Vital Reserves."

Materialistic Scientists Agree

It is being recognized by material scientists and by the world of industry that while an optimistic thought tends to uplift a pessimistic thought tends to break down. Business men all over the country are using the little placard, "Smile, Smile, Smile." They realize that it's a better thing to smile as you enter a place of business than to go in with a grouch. If they do not appreciate the psychology of the slogan, they nevertheless practice its application. Smile and others smile. "Laugh and the world laughs with you" is mighty good psychology.

In other words, the smile thought within produces a smiling world without. This is true of every thought a man entertains. If we have gloom and distraction in our minds, we are consciously or unconsciously making a gloomy and distressful world outside for ourselves and others to live in. If we have smiles and laughter within, we produce a world of smiles and laughter without. If we think brightness and hope, we are using the power within to manifest brightness and hope without. Whatever we think, we externalize.

Sorrowful and distressing thoughts, thoughts of failure and limitation, thoughts of poverty and misfortune, thoughts of our shortcomings all tend by our dwelling upon them to weaken the body. Dwelling mentally upon the bright and beautiful, upon the successful and healthful, upon the cheerful and optimistic, tend to strengthen our bodily vitality and lend power to our physical healing.

Therefore, in getting the mind ready to be healed, be sure that all sad experiences, distressful thoughts, morbid ruminations and negative attitudes of the mind be uprooted and cast away. It may involve a hard struggle, but you can do it.

If we think positive thoughts we produce a positive world for ourselves. If we think fear thoughts we produce a *fearful* world in which we have to live. If we think success thoughts, we manifest success without. If we think prosperity thoughts, we make prosperity real. The outer world is a picture of the inner world. If we think strong thoughts, happy thoughts, wholesome thoughts, health thoughts, joy thoughts, smile thoughts, then we produce the kind of world without which they suggest. It is only by thinking the

strongest, most positive thoughts and entertaining the most cheerful and optimistic thoughts that we create the only kind of a world worth living in.*

Now, this power within, whether used for smiles or distress, sorrow or laughter, courage or fear, achievement or failure, abundance or limitation, is the same power through which by thinking health thoughts produces health. "If we wish to be healthy and to do good in the world, we shall accomplish most by recognizing the oneness of life and that our finite life is a part of the Infinite. And just as we have faith in this infinite power within, faith for successes, prosperity, cheerfulness, happiness, achievement, courage and health, so will these things, set going by the infinite power within, be manifested without."

"We Live and Move and Have Our Being"

This power is within each individual because God has placed it there. It is all about you because God is everywhere. "We live and move and have our being in Him." This power can be used by you because you are in vital relation with God. We manifest this power by obeying the law of

*In Psychology of Success, page 51, we give some formulae to develop strong, positive and courageous thoughts within to externalize without.

right thinking, speaking and acting. We can govern our thoughts, words and actions. We can have all of this God-given power we need to use aright. "I can do all things through Christ which strengtheneth me." To hold a thought for realization of this power is to put us in At-One-Ment with the Divine.

Abnormal conditions, wrong thinking and acting, bad habits, ill health, failure and lack can be changed by using this power wisely, lovingly and positively.

This power within is perfect, because it is God Power. There can be no imperfection in God. If we fall short of our desires or ambitions or happiness, it is due to our imperfect manifestation of the power, or lack of faith in the one through whom the power works.

One of the biggest handicaps to healing by mind is the fact that so many people who are sick for one reason or another, do not have enough ambition or pep to want to do their necessary part in effecting a healing. They are willing to be healed if they can be healed without any effort on their part. If God can do it instantly, they are willing to be healed, but to live in harmony with certain hygienic laws without which God can make no one well, stumps many a good person who is sick.

It may be the sick person has had his nerves raw and been depressed for such a long time that he has lost the grit and gumption necessary to arouse within him the spirit to do his part toward effecting a healing. Be that as it may, the fact remains that many a person is not healed because he does not do his part to help God to help him to heal himself.

Most Patients Need Assistance

That is the reason that it is so necessary for the patient to have a practitioner.

Besides this, two minds focused on the same object have more strength than one, five minds more strength than two.

That is the reason why in our great classes we have so many people who are healed while the classes are in session. Five hundred people or a thousand all coming together for two and a half hours a night with minds that are positive, are inextricably blended into one stupendous spiritual whole, making vibrations of the strongest kind.

For instance, one blind man, whom the doctors said was so blind and so beyond recovery that if he had $50,000 he could not be healed, began to get light in my classes. He very often had much bet-

ter sight immediately after the class was over, recognizing landmarks as he made his way home that before were not perceived.

Any one who is not making satisfactory headway in effecting self healing should by all means consult and work with a good mental healer.

This Life-Giving Power Never Rests

This force to heal is the same force which first makes a life. It is always at work, whether we are conscious of it or not. We may turn aside, not heeding the impulse, but it is always there. It is the same force and power that is within the seed, the sapling, the rose, the oak tree, the heavens above and the earth beneath. The force is spent in different directions but it is the same force nevertheless. "Some call it nature, others call it God."

As the power of mind becomes more and more understood, the use of drugs will fall into disuse and be supplemented by this great life-giving energy within man. Drug medication is a failure, in so far as curative effects are concerned, else the world would not be sick. If it be true, as statistics apparently prove, that 90 per cent of the people in America are sick, no more evidence need be adduced. All that drugs do is to act as a stimulant, as a whip and spur to arouse this healing virtue within.

Barring accidents, all disease is lowered vitality. This lowered physical condition may be due to continued and depressing emotions, fear of

disease, wounded pride or loss of property, friends or ambition. In short, it may be traceable to any form of negative thinking and inharmonious living.

Disease is an evidence of weakness of the controlling forces of the mind and body. That which keeps us alive is mind, that which can make us well is the same.

Pure blood, unhindered nerve impulse, proper diet, exercise, fresh air and right mental attitude withal establishes the proper relation between the conscious and subconscious mind. This cannot but bring perfect health.

If You Want Medicine, Use It

We have mentioned elsewhere that all cures are self-cures; that the most medicine can do is to act as a spur, to stir up the latent power within. Medicine does not give power but arouses the latent power.

In all of my classes I am asked, do we have to give up medicine? I always reply: No, if you have to have a medical crutch, use it. When you reach the higher consciousness it will not be necessary.

Most of the people who come into an understanding of mind cure have been educated and reared where not only themselves but their fore-

bears have been grounded in the idea that materia medica is the solution for all of the ills of life and without a doctor's counsel the sick man might as well make ready to give up the jig.

If your faith in medicine is strong enough, you will be healed despite the medicine, not because of it. If your belief in the family physician is sufficient to arouse faith for healing, by all means call the family physician. If you need the electric current vibrator, X-ray, change of scene, diversion, or any other thing that may arouse within you a suggestion strong enough for healing, use them —I would not.

I am sure, however, that whatever means are used, whether drugs or the above mentioned assistance, if one takes a suggestion for healing, the healing will be all the quicker.

When one remembers that medical authorities of the highest repute tell us that certain organs of the body are self-renewing and that it is a puzzle to them how these parts wear out, it gives us food for thought—that it must be the mind which directs this renewing process.*

But a person gradually comes into the higher consciousness that nature is its own natural chem-

*In Volume V of this series, in speaking about cells, their growth and renewing, we have taken this up at great length.

ist and if let alone will heal itself. The prejudices of the novitiate nevertheless unconsciously cling to the old idea that medicine might be helpful or that a doctor's advice is necessary.

In that event I see no reason why the doctors should not be consulted and if necessary their medicine taken—if you must have a crutch to lean on. After you come into a fuller knowledge of mind cure you will need no crutch. In everything in which man participates he has to take his first step. We crawl before we walk and we walk before we run. The natural evolutionary step for people who have been grounded in medical belief is to "take a little medicine for the stomach's sake." If you must have medicine, take it. If you must have the counsel of a doctor, get the counsel, but forget the diagnosis. Get his personal magnetism to bolster up your faith in the fact that you are going to be healed but think of your faith healing and not of the gruesome symptoms or the diagnosis which may be made.

If you have to have a medical crutch, use it. By and by you will fling it away.

Anyway, most all reputable physicians use more or less psychology. They are certainly using less and less medicine. So if the practitioner is not

belligerent and the doctor is charitable there is no reason why the physician and spiritual therapeutist should not, when necessary, work in entire harmony.

Medicine and Mind Cures Differ

There is a great difference between the mental healer and the medical practitioner, and herein is the crux of the whole matter. The physician works from the outside in, while the mental therapeutist works from the inside out. In other words, materia medica starts with the supposition that man is material; the spiritual therapeutist, on the contrary, begins with the fact that man is not material but mental—spiritual.

The mental healer believes that the spiritual or mental power within is its own actual chemist and that this mental chemistry reacts upon the material side of man to heal the material. The physician believes that the most important thing is to inject some foreign substance in powders, poisons, serums or toxins—which in themselves are material—into the material of man to make him well. This is the wrong angle entirely.

The doctor begins with his diagnosis, deduced from the apparent symptoms, from the material angle, but his diagnosis is very often wrong. Right or wrong, he proceeds to administer some foreign substance into the material man. That an unlim-

ited amount of harm has thus been done is recognized by many doctors themselves. One doctor who made enough money at the age of forty to retire from his practice told me that medicine had killed more people than it had healed. Oliver Wendell Holmes, who for forty years was a professor in the Harvard Medical School, said that if all the medicine in the world were dumped into the ocean it would be better for man but worse for the fishes.

Therefore, as far as healing is concerned, the mental therapeutist does not care whether the disease is local, organic, hereditary, chronic, nervous or what. Mind, God's great chemist, can effect the healing just the same.

Therapeutic methods have been applied as successfully to organic diseases as to nervous diseases. The therapeutic pioneers, Quimby, W. F. Evans, Mary Baker Eddy, Mr. Dresser, were themselves cured of serious organic diseases.*

Get It With a Punch

Oliver C. Sabin puts a punch in giving his expression on this subject:

*See comment at great length How to Put the Subconscious Mind to Work, Vol. VIII of this series, on all kinds of diseases, including organic, healed by mind.

It is not necessary to turn a person down because he has to have a doctor. That is absurd. Let your patients have doctors if they want them. A patient in an Eastern State who was very seriously ill had three doctors. When they telegraphed to me the woman had passed out, as they thought, but the husband said that she was dying. All around were weeping; three doctors were in the house. Five of us went to work on the case, and after half an hour the woman came to and was apparently on the road to recovery. We treated that God would harmonize that woman and drive out all fear, and that He would teach those doctors to do what was right. They had a consultation next day and decided that the woman was so ill and her disease was so peculiar that medicine could not do her any good, and that they would give her no medicine. So you see you can control the situation. God does not need medicine to heal his sick. I have no use for medicine; I do not take medicine; I am beyond it. God Almighty's power is omnipotent; but if any of these weaklings do not think it enough, let them have quinine; let them have bitter-root; let them have bread pills; let them have something to fill that carnal mind and destroy fear. That is all the good medicine does in this world. It destroys fear. There are some cases that I do not take unless they have a doctor. I will not touch them—such cases as those in which the law requires a physician.

On the other hand, if artificial remedies are habitually called into requisition and the attention of the objective mind is more largely drawn upon, the suffering and discomfort will be the greater, and a sort of hyper-sensitive character will be developed. Such a person will notice and enlarge upon a great number of things, which may become

morbid auto-suggestions, with the physiological results of which such suggestions are capable.

That which will contribute toward the objective and subjective character of *self-sufficiency* should be made a rule of action. If the mind is thoroughly imbued with the idea that within one is power equal to all ordinary conditions, and even extreme conditions, such a mind will prove itself a giant in times of extreme need.

Many people who have such explicit confidence and faith in doctors, medicines, drugs and other systems and who have never yet been healed may, of course, be healed by suggestion, but if they are so strongly entrenched in their belief in other means it may be well to use masked suggestion. Sometimes, in doing this, it may be a bread pill instead of a medicated capsule. There is a certain amount of deception in this kind of healing which personally I object to, but the reader will remember this series is written to give of many ways of healing, not those which appeal to the author.

Diagnosis Not Always Right

We have mentioned elsewhere,* quoting from a reputable physician, that it is doubtful if the doctors know the cause of any case, and the diagnoses are very often wrong. If you care to verify this, start out tomorrow yourself, healthy as you are and visit five different doctors, telling them you are sick and ask them to diagnose your case. I have won my bet before you start; there will not be two doctors who will agree upon a diagnosis.

In mental healing, diagnosis is not necessary. We do not want to know what causes the disease but how the patient may become well. With the spiritual therapeutist it is not primary whether the disease be organic, nerves, "mental" or what-not, a life is at stake. The question is, is the patient ready and pliable and willing to cooperate?

Mental healing methods have been successfully applied to organic as well as to other kinds of disease. The pioneers in this mental science movement were themselves cured of serious organic diseases, before they began their public work with the sick.

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*Practical Psychology and Sex Life, p. 341.

Suppose a person sees a diagnostician and is told that he has tumor. Instantly the heart beats faster, the circulation increases, fear of the horrible thing grips him with such tenacity that he immediately puts his hand on his side where the tumor is supposed to be, thinks about this with all of the added impetus the frightful suggestion could make, his mind is fixed upon this region, the increased blood supply flows there, but not health blood—Tumor!!

On the other hand, mental therapeutics is never a hindrance to other means employed, but it will aid and hasten in perfecting cures that could not so speedily be effected without its employment.

Oh, how interesting and illuminating it is to read how Dr. W. S. Thayer, professor of clinical medicine at Johns Hopkins Medical School, in a recent issue of the Johns Hopkins Hospital Bulletin, expresses himself strongly as a believer in more simple physical and psychical methods of treating diseases. He refers to the great advances made in recent years in the utilization of these simple methods. He refers to the last century's comparative failure of drug medication, and says:

The delivery from poly-pharmacy, the employment of the simpler physical means of treatment, instead of constant aimless experiments with drugs, with the action of

which we were wholly unfamiliar and which more often than not were harmful rather than beneficial, those methods were great blessings. But the tree of medical science had not yet begun to bear its first fruit of real improvements, in the art of healing. In the last twenty years, however, great changes have come to pass. The introduction of scientific methods of study into certain branches of medicine have inevitably brought about habits of more exact thinking in other branches. Men trained in exact methods of thought and action could not fail to realize the folly and danger of an indiscriminate use of drugs.

An awakening is gradually coming over the profession with regard to the enormous therapeutic reservoir which we have in the rational and carefully planned application of the more simple physical and mental methods of treatment. Few of us often consider the part that the pure physical and psychical methods of treatment play in the case of the great majority of maladies which come under our observation. It is no exaggeration to say that these methods are the most important that we have. True success in practice is usually dependent upon the attention of the physician to the little physical and psychical details of his work. But the world at large takes a very different view of the practice of physic, and it is even amazing to see how deep rooted is the faith in medical magic. The rise and development of the trained nurse, however, is an interesting evidence of the fact that the public is beginning to realize these truths.

What does the patient mean when he says, as he often does, that, after all, a good nurse is more important than a physician? He means that the measures carried out by

the nurse, the care she has taken of his skin, his muscles, the judicious preparation and administration of his diet, the little attentions which promote his general physical comfort, the confidence inspired by her cheerful and tactful behavior, have had more to do with his recovery than any other prescription that the doctor has given him, and he is right.

Also, the awakening of interest in the study and application of psychical methods of treatment is important and hopeful, and not its least importance lies, perhaps, in the fact that many have forgotten to teach their students—some have failed to realize themselves—that by the mental control which we gain over our patients we can often accomplish more than by any other means. The so-called "Christian Scientist" has discovered this; finds for himself a satisfactory explanation in his circumscribed religion, and, with a simple ignorance of the elements of the natural sciences, constructs a grotesque system which, while helping some, leads many astray.

Many of the so-called "homeopathic" practitioners must realize well that it is rather their confident assertions than their dilutions that tide their patients over the passing malady.

But the physician does not always realize that that which superstition and ignorance and ill-faith may accomplish he, too, can do equally well by properly directed effort, honestly and intelligently. More time and thought should be given by physicians to the care of the mental attitude of the sick.

"Whilst we do not agree altogether with what Dr. Thayer says about other practitioners, yet we do fully agree with him concerning the state-

ments which he makes about the mental conditions."

I have quoted at length from Dr. Thayer and in reference to things that could well be omitted, but the climax of his whole statement is found in the emphasis which he places in the use of the simpler and more natural methods and the utilization of psychical principles which the leading physicians are adopting and will adopt more fully in the years to come.

Every believer in mental-therapeutics knows that there is a psychical as well as a physical effect from the use of drugs. The psychical value is based on the expectation of their special action, and that which is in the physician's mind may be subtly and powerfully carried over into the patient's mind. The physician's personality, attitude and interest in the patient accomplishes vastly more than the drugs he prescribes or administers. If he is cheerful and hopeful, he gives potency to their action; if he is gloomy, pessimistic and hopeless he nullifies their effects. The cure of the patient is effected through the subconscious mind, and the attitude and bearings of the physician, attendants, the surroundings and the medicines employed become powerful suggestions.

When the physician tells the probable action of the drugs which he prescribes or gives, he is applying suggestion in a larvated form. If the drug has given general satisfaction in producing certain results or effects, he gives the suggestions more assuringly, and the patient believes what he says and the corresponding results follow. If he is not certain as to results, and not assuring as to his belief, there may be little or no effects.

Some physicians have made minute and specific tests of this and have been surprised at the results. A friend of mine gave a forcible suggestion with a potion which had no medical value and secured good results.

To sum up, while we are not dogmatic relative to the use or non-use of drugs, it is well for the patient to know that under ordinary circumstances the healing surely will be better effected if no drugs are used, but if you think you must have drugs, take them until you reach a higher consciousness.

I agree with the famous Dr. Richard C. Cabot, of the Harvard Medical School, who says that the medical environment is most unfavorable to a patient's recovery.

Sick people who are steeped in the medical atmosphere, where they constantly hear the talk of disease symptoms, find it very difficult to get away from the sick thought. They are saturated with it when the mind ought to be filled with just the opposite. They should be in an atmosphere where everything around them will suggest health, instead of sickness and disease.

To Come Back to the Basic Principle

The following is clipped from a medical journal: "Some physician makes use of this suggestive phrase—'the dynamic power of an idea,' and, as an illustration of what is meant by this expression, the following incident is related. Not long ago a man in taking medicine was suddenly possessed by the notion that he had by mistake taken arsenic. His wife insisted to the contrary, but he proceeded to manifest all the peculiar symptoms of arsenical poisoning, and finally died. So certain was his wife that he had not taken arsenic that an autopsy was held, when not an atom of the poison could be found. Of what did this man die? Arsenic? No, of the dynamic power of an idea of arsenic. Happily for humanity this dynamic power of ideas works constructively no less certainly than it does destructively, and an idea of health fixed in the consciousness and persistently adhered to would tend to bring the best results.

Over a hundred years ago, old John Hunter said, 'As the state of mind is capable of producing disease, another state of it may effect a cure.' ''

Well has Thomas Parker Boyd stated the same thing:

Within this body dwells the thinking, feeling, willing self. And he dwells in every cell of it. Every cell and group of cells is intelligent, and will respond to the thought given them to such an extent as to actually become like the pattern or image or thought which the conscious mind gives to the subconscious.*

*See Practical Psychology and Sex Life for a continued study of intelligence in cells.

Illustration

One of our modern psychologists describes an interesting experiment which illustrates the effect of the mind upon the body in another way. He shows how a mere thought tends toward expression. This is the experiment: a delicate registering instrument is attached to the throat of a student, who speaks a sentence. This causes the instrument to make a certain graphic record. The student whispers the same sentence, and the record is again made, though not so distinct as the first time. The student *merely thinks* the sentence and there is an effort on the part of the instrument to make the same records as before, when the sentence was spoken. The effect is not startling if one knows that it is the nature of every thought to lead to bodily expression. Thinking the sentence produced invisible involuntary muscular movements in the throat of the student, which movements caused the delicate instrument to vibrate.

In "Suggestion and Psycho-Therapy," by Jacobi, is a description of an experiment with a watch, which illustrates this same physical truth, namely, that thought tends to bodily expression:

Hold the free end of a string having a weight attached to the other, or the free end of a watch chain between thumb and forefinger, so that the watch will swing freely and constitute a pendulum. Bring the watch into a state of rest. Concentrate your thoughts upon the motionless pendulum and keep thinking, and saying to yourself, "Now the watch will move forward and backward;" with proper concentration of mind the watch will, as a result of minimal, unconscious, and involuntary muscular movements move to and fro. Then change your thoughts to "the watch will now move from side to side," and in a moment the direction of the movement of the watch will have changed to accord with the new train of thought.

That our thoughts can be read in our muscle system is interesting and valuable confirmation of the unconscious tendency of ideas to affect the body.

We can prove this for ourselves. You do not have to take the word of a psychologist.

Notice how thought leads to bodily expression when the person is in a high state of anger, or if he is maligning a neighbor. Look closely at the speaker and you will see an expression in his face akin to his thoughts. If a man says, I hate you, I hate you, I hate you! the face has an expression altogether different from the one apparent when he says, I love you, I love you, I love you. The effect is the same whether the man speaks the words or not. Merely thinking changes the bodily expression. For instance, we cannot think the

words "contemptible" and "disgusting" without a slight elevation of the upper lip and nostrils.

"We notice the expression of emotion more in the countenance," says Halleck, "because the effects are there more plainly visible; but the muscles of the entire body, the vital organs and the viscera are also vehicles of expression."

Certain mind readers testify that their power lies mainly in their ability to read the almost invisible and wholly involuntary muscle movements which accompany thought.

Whatever a man thinks is registered upon his countenance. Whatever the predominating thought it is chiseled in physical expression upon the body. I say the body, yes. For not only does the face express the thoughts but the whole body as well. This is what has given rise to the science of human analysis, character analysis and palm reading.

If a man's dominating thought is wholesome, he has a more elastic step, a sprightlier gait and much happier bodily expression. If his dominating thought is unwholesome—for instance, a conviction that some disease is developing—the body takes on an altogether different expression and if he dwells long enough upon the disease thought, that which he fears, he will have.

As someone has said:

The brain is a switchboard receiving impressions from the outside world through the sense organs and sensory nerves, and sending these impressions out to the muscles through the motor nerves. Every thought tends to express itself unless it is switched off by an opposing thought. It is the thought we accept that becomes the act.

Now what is the chief problem of the psychotherapist and the metaphysical practitioner? Simply to teach his patient to accept the wholesome, health-giving thought and reject the injurious. And thousands of persons have found their way to well-dom by learning to eliminate undesirable thoughts and by knowing how to hold fast to the health ideal until it becomes imaged in the subconscious. It is absurd to ignore the facts of these persons' experience.

Imperceptible Motion

Kate Atkinson Boehme in "New Thought-Healing Made Plain"* states this in a most pleasing manner.

Students and patients are often discouraged because they do not for a time perceive any good effects from study or treatment. They should then be encouraged by learning a few facts connected with imperceptible motion. They should be reminded of the constant motion in our bodies of which we are unaware. What, for instance, do we know of the swift coursing of the blood through veins and arteries? What do we know of the constant activity in building bodily tissues? Cells are being torn down and new ones built, but this is imperceptible to us. What do we know of the digestive process except for the unpleasant sensation of slow digestion, and that is not so much an activity as its cessation? Many of the bodily motions might be completely revolutionized without our knowledge, until later when we noted an improvement in health.

Patients sometimes stop treatment while all this wonderful recuperative activity is going on within imperceptibly, and when the treatment is thus stopped the outer result is never made manifest, and the patient mistakenly thinks the treatment has had no effect, whereas it has had an effect, but only interiorly.

The action of thought is imperceptible; hence it is hard for us to realize it to be a force. In the immense tract of the Subconscious there is always motion that is imperceptible. We do not see and feel THOUGHT when it goes forth to bring to us our own, or perform its mission of

*"New Thought-Healing Made Plain," by Kate Atkinson Boehme, Elizabeth Towne Co., Holyoke, Mass., publisher.

healing, and there are great powers working within us of which the Conscious Mind is unaware.

We stand upon an apparently quiet and stationary earth, and yet we are flying through space with incredible speed, turning somersaults the while, but this motion is to us imperceptible. Do you then find it difficult to believe that other motion may be equally imperceptible, and that the appearance of inaction may be as illusive as that of the earth appearing stationary?

When you are inclined to feel discouraged, remember that your conscious thought controls the imperceptible motion in your body. Depression and discouragement have a bad effect upon this motion, while hope and courage have a good effect and stimulate recuperation.

Braid took four men between forty and fifty years of age, and told them to fix their attention on their hands for five minutes. One, a member of the Royal Academy, felt intense cold in the hand; an author, darting and pricking pains; a mayor felt heat; a scientific man had the arm cataleptically fixed to the table.*

Philip Zenner in Mind Cure and Other Essays says:

Occasionally a great shock, fright and the like, results in the sudden disappearance of symptoms; for instance, the house afire causes one paralyzed and bed-ridden for years to get up and walk. Years ago I saw a lady from Alabama who had not spoken aloud for years. She had what we term hysterical aphonia. Some years later her

*Braid, *Hypnotism*, XX. 93.

husband died and with the shock of his death her voice returned. Such favorable results are rare. Far more frequently a shock makes the patient's condition worse.

So, if one says that the bodily expression is fixed by mind and that thinking changes the cells of the body and its chemicalization as well as the contour of this tabernacle of the living God, then, as Thomas Parker Boyd says in "The Voice Eternal,"* you will have to face two things that are of the utmost importance:

First, that there will often be slow progress; you will not be able to reconstruct yourself in a day. It often takes time so that you must settle down to the proposition that any stronghold that cannot be taken by assault may be taken by a siege, so that you must have patience and let your soul abide in the peace of God within you, knowing that you cannot fail. Second, sometimes you will feel actually worse than better after the first attempt. This may be due to the chemical changes that take place as a result of the new thought forces you have set in motion. Or, it may arise out of the conflicting thoughts you are sending to your subconscious mind. For instance, you give yourself the suggestion that your ills or troubles will be at an end, and the proposed results are so great from causes so seemingly inadequate, because you are not acquainted with them, that there arises a doubt in your mind which is stronger than your health suggestion, and as a result you are worse than you were at first. These

*"The Voice Eternal" by Thomas Parker Boyd, Thomas Parker Boyd, Publisher, San Francisco.

two difficulties you must be prepared to meet. They do not always arise, but often they do, and it is well to provide against a lapse of faith, on account of a temporary failure.

And finally bear in mind:

Further, you have the duty of asserting your potentialities. You are made for health and happiness. Never forget it. You were created as a child of God. Live up to your birthright. You are in God's thought and love a nobler being than you are living at present—you have a greater power than you are exercising, you can render a fuller service to yourself and humanity and God than you have as yet dreamed. The thoughts of your heart make the deeds of your life. Our thoughts do not end with the thinking. Thought is power, and has its issue in reality. Every thought leaves its impress within as without. Every thought leaves its indelible record within. "I am a part of all that I have met," Tennyson wrote in his Ulysses. And all that we have thought also becomes a part of us. Every evil thought degrades us and stains and scars the fiber of our soul. But every good thought is a new strength and blessing to the soul. A noble soul is built up of noble thoughts.

Most marvelous work has been accomplished in this world by those who in the power of God have lived their lives and have done their deeds. The supreme mind in this world is the mind of Christ. And yet—listen to this appeal: "Let this mind be in you which was also in Christ Jesus." These are audacious words, but they express a great truth and a living possibility. Something of that mind which was in Christ Jesus, you may have, if you ask God for it—so that you may think some of His great

thoughts after Him. The mind of Jesus was purity, humility, nobility, divinity. The mind of Jesus was wise with a heavenly wisdom and warm with a divine love. "A man's thoughts cannot dwell in that atmosphere of goodness, without, by very contagion, becoming infected with divine ambition."

RESERVE ENERGY

Man, the Mighty

The human being may be likened to a traveler standing upon the shore of the great Niagara and watching with what ease, apparent poise and placidity the volume of water with its mighty force and power plunges into the foaming, seething pool below. One standing on the bank would scarcely believe that power can be generated from the waterfalls into electricity sufficient to light all of the cities in the country. Yet when properly used the power is there to accomplish as much as that.

So with men. When we look upon the ordinary person and see just his common, every-day actions and his compliance with conditions about him, we seldom realize that within man is a far greater fund of power and force than is ever manifested in any of his ordinary everyday actions.

As you stand upon the river's bank you see but a part of the water, that which is on the surface, and yet there are layers upon layers or strata after strata of water down to the depths of the river. You really see but a small part of the water

that is actually there. In like manner there is within you a submerged power, mentality, consciousness, layer upon layer, to a great depth.

If understood, man has the faculty when occasion requires to tap these layers of mental and spiritual power and direct them into the generation of needed strength and mind for his health, success and happiness.

Thought Controls All

Thought controls all of the actions of the body. It controls the secretions of the glands and every functional activity of all of the organs. For example, should you slip on a banana peeling, the heart beats faster and the face flushes. What did it? The banana peeling? No. The result of the unexpected. Have you ever experienced a shock until goose pimples stood out all over you or perspiration poured from your skin? What did it? The shock? No. The reaction of the shock upon the mind did it. Therefore, the mind reacting to the shock controlled the condition of the muscular tissue and the action of the respiratory glands. "All is mind" and the mind has many degrees and layers.*

*See Chapters 21-22-24, Applied Psychology and Scientific Living, Vol. 1 in this series.

Second Wind

When the human mind is stimulated, strengthened and energized, it becomes a powerful agent both for moral and physical recovery—the lower levels are tapped.

This is what Professor James calls the second wind—what the runner experiences when he has apparently come to the end of his strength. By a determined effort of the will he reaches a fresh state of mental and physical energizing and is able to rush on and do as much as he did before. We say he has got his second wind. This is equally true of the mind. When one, by the effort of will, forces his lagging brain to take up the thread of work that he seems to be unequal to, there comes invariably a new supply of energy enabling him to forge ahead with a freshness and vigor that is most surprising after the previous lassitude, and yet the second wind does not end at all. The same process may be repeated a second and a third time. Each new effort of the will is followed by a new power of energy.

Many a man will tell you that he does his best work in the wee watches of the morning, after tedious hours of perserving but fruitless effort. Instead of being exhausted by its long hours of persistent endeavor, the mind seems now to rise to the acme of its power, to achieve its supreme

accomplishments. Difficulties melt into thin air, profound problems find easy solution. Flights of genius manifest themselves. Yet long before midnight such a one had perhaps felt himself yield to fatigue and had tied a wet towel around his head or had taken stimulants to keep himself awake.

This reserve supply of energy or power, resides within each individual. This is not exceptional and the experience of certain individuals only. It is merely that most people have not yet learned how to draw upon this hidden force and power. If we do not utilize this reserve power, it is simply because we have accustomed ourselves to yield too soon to the first drawn feeling of fatigue. Almost everyone has experienced at some time such a feeling as this: dragging one's self out of bed in the morning when, instead of feeling fresh and invigorated, one wishes to goodness one did not have to go to work. He doesn't feel like working that day—but the stress of business cares impending urges him on. The importance of his duty acts as a prod and although he goes to business in a state of fatigue and lassitude and has to drive himself all morning, he gets finally, perhaps in mid-afternoon, into his working stride and is then ready to go at a licketyclip pace. This he maintains not only for the rest of the working

hours, but until long past the accustomed time for quitting his post of duty.

How We Feel—What We Need

Every business man has days when he does not feel at par, the brain does not seem to work, his wits are befogged, he hesitates to undertake important interviews, interest in his business lags, everything seems to be done only at the cost of prodigious effort and then not done as well as it usually is. But experience has taught him, whether he analyzes himself or not, it does not matter, experience has taught him that if he persistently holds himself to the business at hand, sooner or later he will warm up to his work, the clouds will disperse, enthusiasm will come and the chips fly. No rest has been taken, on the contrary there has been continued conscious effort, but it is because the second layer of the mind and bodily reserve has been tapped.

In a time like this what most any one needs is some great impulse or strong desire to sweep him over the threshold of the first inertia, into the wide field of reserve energy so rarely called upon, yet so rich in power. It has been the spur of love or ambition or the cruel lash of necessity that

has made men accomplish mental and physical feats of which they had supposed themselves incapable.

Speaking in this regard, a certain lawyer has commented about his early struggles:

When I was twenty-three years old, married, and with a family to support, I entered the law course of a great university. Of the many students in my class, seven, including me, were making a living while studying law.

By special arrangement, I was relieved from attendance at lectures and simply required to pass examinations on the various subjects, and was thus enabled to retain my place as principal of a large public school. During the third and last year of my law course, I was principal of a public day school of two thousand children and an alternate night school with an enrolment of seven hundred and fifty, and I worked at the law three nights in the week and all day Sunday.

After eight months of this, the final examinations came around. They consumed a full week—from nine in the morning until five or six at night. I had no opportunity for review, so I rented a room near the law school to save the time going and coming and reviewed each night the subjects of examination for the following day.

I did not sleep more than two hours any night in that week. On Thursday, while bolting a bit of luncheon, a fishbone stuck in my throat. Fearful of losing the result of my year's effort, I returned to my work, suffering much pain, and kept at it until Saturday night, when the examinations were concluded. The next day the surgeon

who removed the fishbone said there was no reason why I should not have had "a bad case of gangrene."

When I look back on that year's work I don't see how I stood it. I don't see how I kept myself at it, day in, day out, month after month without rest, recreation or relief. I am sure I could never go through it again, even if I had the courage to undertake it.

I ranked second in a class of one hundred and eighty in my law examinations, won the second prize for the best graduating thesis, received a complimentary vote for class oratorship, and much to my surprise was soon after offered an assistant superintendency of the public schools by the school board, who knew nothing of my studies and thought my work as a teacher worthy of promotion.

It was not only the hardest year's work but the best year's work I ever did. IT EXEMPLIFIES MY INVARIABLE EXPERIENCE THAT THE MORE WE WANT TO DO THE MORE WE CAN DO AND THE BETTER WE CAN DO IT.

The Why and How

This is scientifically explained by Dr. S. J. Meltzer in "The Factors of Safety in Animal Structure and Animal Economy":

Of the supplies of energy to the animal we see that oxygen is luxuriously supplied. The supply of carbonydrates and fats is apparently large enough to keep up a steady luxurious surplus . . . The liberal ingestion of proteid might be another instance of the principle of abundance ruling the structure and energies of the animal body. There is, however, a theory that in just this single instance the minimum is meant by nature to be also the optimum. But it is a theory for the support of which there is not a single fact. On the contrary, some facts seem to indicate that Nature meant differently. Such facts are, for instance, the abundance of proteolytic enzymes in the digestive canal and the great capacity of the canal for absorption of proteids. Then there is the fact that proteid material is stored away for use in emergencies just as carbohydrates and fats are stored away. In starvation nitrogenous products continue to be eliminated in the urine which, according to Folin, are derived from exogenous sources, that is from ingested proteid and not from broken down organ tissues. An interesting example of storing away of proteid for future use is seen in the muscles of the salmon before they leave the sea for the river to spawn. According to Mescher the muscles are then large and their productive organs are small. In the river where the animals have to starve, the reproductive

organs become large, while the muscles waste away. Here in time of affluence the muscles store up nutritive material for the purpose of maintaining the life of the animal during starvation and of assisting in the function of reproduction. This instance seems to be quite a good illustration of the role which the factor of safety plays also in the function of the supply of the body with proteid food. The storing away of proteid like the storing away of glycogen and fat for the use in expected and unexpected exceptional conditions is exactly like the superabundance of tissue in an organ of animal or like an extra beam in the support of a building or a bridge—a factor of safety.

It seems to me that the factors of safety have an important place in the process of natural selection. Those species which are provided with an abundance of useful structure and energy and are prepared to meet many emergencies are best fitted to survive in the struggle for existence.

Carrying the analogy one step further in "The Foundations of Normal and Abnormal Psychology," Boris Sidis, puts forward the following interesting hypothesis:*

Unusual combinations of circumstances, great radical changes of the environment, often unloosen the inhibitions, and, overstepping, or lowering the thresholds, release some of the reserve energy. Critical periods, great dangers, wars, revolutions, often make men rise to the occasion, so that apparently insignificant and worthless

*"The Foundations of Normal and Abnormal Psychology," by Boris Sidis.

individuals display an energy unforeseen and unsuspected, and which makes of them heroes and heroines. There is a rise in intensity and a qualitative change in the stimuli, an unloosening of some of the inhibitions with a consequent release of some of the bound up reserve energy.

In this respect wars and revolutions may be regarded as important factors in the manifestation of human potential energy. The Persian and Pelopennesian wars unloosened some of the energies of Greece, giving rise to great thinkers, scientists, and artists, having a lasting influence on the destiny of humanity. The constant wars and national misfortunes of the Jews released their reserve energy making of them a race of prophets, apostles and martyrs, deeply affecting the course of human civilization. The wars of the reformation opened a new era of free development of modern European civilization. The English, American and French revolutions have released new supplies of energies and have opened a new arena for the free development of political, social and industrial forces. In our own times we meet with the example of the Japanese, who, under the strain of great national danger, have released a reserve energy unsuspected in races of the Mongolian stock.

Reserve energy becomes manifested under the influence of radical changes in the environment, just as we have found that psycho-physiological systems react and start into function under the influence of special conditions and special appropriate qualitative stimuli. In the study of functional nervous and mental diseases, in the study of neurasthenia, or psychasthenia, hysteria, and insistent or recurrent mental states, one becomes more and more impressed with the fact that beyond the psycho-physiological

limits of energy, available for the habitual adjustments to the ordinary external conditions of life, there is a vast store of reserve energy whose depths one cannot gauge.

To translate such an experience into the language of the psychologist: What happens is that, owing to an emotional stimulus, the clogging "inhibition" has been removed, the "threshold" has been lowered, and thereby the store of dormant energy made accessible to us.

A Right and Wrong

This same energy may be spent in a wrong direction to produce all kinds of physical inharmony as well as failure and troubles. In fact, most sickness springs from the wrong use of the power within, for, as Wm. S. Sadler, M. D., in "The Psychology of Faith and Fear" says:

We recently saw a case where an unfortunate woman actually worried herself to death over the fear and dread of having cancer. Some physician had told her fourteen years previous that she had some symptoms of cancer, and ever since that time she had lived in constant terror of that disease. Post-mortem examination showed her to be absolutely free from cancer or any other organic disease, for that matter.

The fear of disease is so often so intense and acute as really to cause one to fall a victim either to genuine infection or a deceptive and imaginative counterfeit, as is so frequently the case in cholera, hydrophobia, and lockjaw.

Scientific men call this reserve power, potential energy. Each person has a vast amount of this potential energy over and above what he actually uses, but he has formed the habit of giving up before he has reached the second-wind level.

A great authority has said that not one in ten thousand of us holds to the top pace in our mental activity, but that, even worse, the energy which we do not use is dispersed and scattered over a multitude of trivial interests instead of being focused upon some one possessing aim.

Wherefore, when one is set upon regaining health by the power of the mind and directs his mental power (potential energy) toward the one ultimate goal, health, the scattering force is thus brought into a consummate whole, focused upon the given point, and health ensues.

When one does not understand the concentration of these energies for health, he of course is ill directed and becomes misspent and dissipated. What we purpose in the run of this volume is to give means and methods for the consummate concentration of this power within toward your achieving health, success and happiness.

Prof. James' Explanation

The late Professor James of Harvard University, often referred to as the founder of modern psychology, puts it in his own trenchant fashion, thus:

On usual occasions we make a practice of stopping an occupation as soon as we meet the first effective layer, so to call it, of fatigue. We have then walked, played or worked enough, so we desist. That amount of fatigue is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing occurs. The fatigue gets worse up to a certain, critical point, when gradually or suddenly it passes away and we are fresher than before. We have evidently tapped a level of new energy, masked until then by the fatigue obstacle usually obeyed. There may be layer after layer of this experience. A third or fourth wind may supervene. Mental activity shows this phenomenon as well as physical, and in exceptional cases we may find beyond the very extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own, sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those early critical points.

You may be so exhausted physically that to move a muscle seems impossible, or you may be exhausted mentally and in the bitter pangs of despair, but the persistent WILL to PUSH ON will tap the higher level of energy, yielding the glorious "Second Wind" and turning life into a song of triumph.

How Kate Atkinson explains it:

A Second Wind may come to you in various ways, but never without the push or endeavor of your own mind, backed by the Spirit. That push is never so effective as when you press against an obstruction, against ill health, adversity and unhappy environment. Right there you meet your fatigue obstacle which is really the source of the Second Wind, for it is only by means of overcoming great obstacles that you get the Second Wind.

As I have just said, a Second Wind may come to you in various ways. It may, for instance, come in a sudden, inexplicable betterment in your affairs, or in your health, or in your peace of mind, or in your energy of accomplishment. Your world may have been upside down and in chaos, when suddenly everything will be righted, and just as you have desired it to be. This is an exact result of your mental push, instead of the streak of good luck you are inclined to call it. That mental push has tapped an energy level and in consequence a Second Wind has blown over your world, turning it right side up. I mention this because otherwise you might not recognize the event as attributable to a Second Wind. You will understand better how this can be when you realize that a Second Wind is a spiritual power or influence, acting intelligently for Humanity, when Humanity obeys its law.

Reserve Power for Success and Health

Just as one may be able to tap these different layers of reserve force and energy to accomplish business and professional feats, so the same

energy for healing may similarly be tapped time and time and time again.

Such great academic psychologists as William James and Boris Sidis contended that we can be trained to use this latent power habitually to our great advantage.

Dr. Sidis asserted it was by rousing this potential energy that the patients whom he treated were cured and further contended that it is actually possible to train people to draw readily and helpfully on their hidden energies. Dr. Sidis' own words are: "We are confronted with the important phenomenom of liberation of dormant reserve energy.

"The patient feels the flood of fresh energies as a marvelous transformation, as a new light, as a new life, as something worth far more than life itself."

This is the contention of all applied and practical psychologists. We can train ourselves until we have formed the habit of continually tapping this hidden reservoir of energy.

It is very necessary for one seeking health by mental means to know of this great reserve energy and power. By tapping this force are we healed.

Have you ever known a housewife whose regular daily household duties and children to look after took all of her time, suddenly find her children, one by one, come down with a contagious disease? During this time she has continued to do her housework, wait upon her four or five sick children at all hours of the night, and give them the closest attention, which of itself alone would be a great strain upon both the physical and mental faculties. Perhaps she has had four weeks of this strenuous, extra hard work with the nervous tension exacting every ounce of strength, while the dear soul had not more than four or five hours sleep a day. Yet, she didn't break down. She was able to carry all of the extra work and sing! This, psychologists call abnormal stimulation.

This reserve energy is manifested by children and adults in public school and college life. Very often the student will have fewer hours of sleep than usual, because of spending time at work or study. He also gets a second wind. He may be

able to sleep but four or five hours a night, yet attend classes and study in between times.

So each individual has within himself reserve energy and power. In most of our healings we tap this reserve energy. We unlock this reserve power—we reach the lower strata of mental and physical endurance and energy; this being tapped gives us that power within which effects the healing. This power within is the God power—the God spirit.

The God spirit is within all of us, manifesting itself daily. Many scarcely realize that they have the power within which is theirs.

So it is not miraculous. It is not mysterious. It is not superstition when we arouse this power within and are healed thereby.

By taking formulae and affirmations which we outline in this Volume and elsewhere (How to Put the Subconscious Mind to Work, Vol. 6 in this series) or by following the "Other Methods" in this series, we are operating a natural law, tapping the reservoir of energy within, which effects the healing.

It is the God spirit which keeps us alive but we must help this God spirit by breathing. It is the

God spirit which heals, but we must help this God spirit by doing our bit to help nature help God to heal us.

One writer knows definitely of a woman badly afflicted with a form of hypochondria, imagining herself to be very sick and helpless. One morning her long-suffering husband picked her out of her bed, ran with her in his arms to the edge of a lake near which she lived and threw her into the water. The shock and her indignation so roused her latent energy that she scrambled out of the water, ran back to the house, and, was well ever after. Reserve Energy tapped!

So Says a Physician

One of the acknowledged medical authorities of our day says that when he was but a lad he knew of a neurasthenic neighbor who had for years carefully nursed his imaginary ailments to the point where he was scarcely able to walk about the yard. He actually could not carry five pounds of sugar three blocks—from the grocery to his own home. One day his house was discovered on fire. In the excitement which followed he entirely forgot himself, absolutely forgot that he was a weak and disabled neurasthenic. He ran upstairs. And after throwing several looking glasses and the wash bowl and pitcher out of the window, actually shouldered a monstrous black walnut clothes press, carried it downstairs single-handed, and safely deposited the same in the middle of the street. In the next fifteen minutes he carried out more furniture than any three men.

Of course, he was completely "done up" after the fire was over. It required three days for him to recuperate; but when he recalled his prodigious feats of muscular strength and when the neighbors had laughed at him and joked about his mar-

velous performances, he was actually ashamed to return to his neurasthenic life. He got out of bed on the third day after the fire, and continued to improve from day to day, until within three months he was a well man, strong and hearty, without the slightest trace of neurasthenia.

Reserve Energy tapped.

The following is an extract from a letter quoted by Professor James as written by Colonel Baird-Smith after the siege of Delhi in 1857, to the success of which he largely contributed:

My poor wife had some reason to think that war and disease, between them, had left very little of a husband to take under nursing when she got him again. An attack of scurvy had filled my mouth with sores, shaken every joint in my body and covered me all over with scars and livid spots, so that I was unlovely to look upon. A smart knock on the ankle joint from the splinter of a shell that burst in my face, in itself a mere bagatelle of a wound, had been of necessity neglected under the pressing and insistent calls upon me, and had grown worse and worse until the whole foot below the ankle became a black mass and seemed to threaten mortification. I insisted, however, on being allowed to use it until the place was taken, mortification or no; and though the pain was sometimes horrible I carried my point and kept up to the last.

On the day after the assault I had an unlucky fall on some bad ground, and it was an open question for a day or two whether I hadn't broken my arm at the elbow.

Fortunately it turned out to be only a severe sprain, but I am still conscious of the wrench it gave me. To crown the whole pleasant catalogue, I was worn to a shadow by a constant diarrhoea and consumed as much opium as would have done credit to my father-in-law (Thomas De Quincey).

However, thank God, I have a good share of Tapleyism in me and come out strong under difficulties. I think I may confidently say that no man ever saw me out of heart or ever heard a complaining word from me even when our prospects were gloomiest. We were sadly crippled by cholera, and it was almost appalling to me to find that out of twenty-seven officers I could only muster fifteen for the operations of the attack. However, it was done—and after it was done came the collapse.

Don't be horrified when I tell you that for the whole of the actual siege, and in truth for some little time before, I almost lived on brandy. Appetite for food I had none, but I forced myself to eat just sufficient to sustain life, and I had an incessant craving for brandy, as the strongest stimulant I could get. Strange to say, I was quite unconscious of its affecting me in the slightest degree.

THE EXCITEMENT OF THE WORK WAS SO GREAT THAT NO LESSER ONE SEEMED TO HAVE ANY CHANCE AGAINST IT, AND I CERTAINLY NEVER FOUND MY INTELLECT CLEARER OR MY NERVES STRONGER IN MY LIFE.

Such is the profound resourcefulness and enduring power of the human mind.

Reserve Energy tapped!

What people need is the impulse or some strong desire that can carry them into the sea of abnormal stimulation, over the waves and billows of the inharmonies of life. So when people are sick, what they need is some desire, be this desire what it may. It may express itself in work, in service, in love, in joy, or faith.

When the human mind is stimulated, strengthened, energized by the divine it then becomes the most powerful agent in both moral and physical recovery.

Prof. Patrick's Experience

Professor Patrick of the State University of Iowa conducted certain experiments upon three young men by requiring them to remain awake for four successive days and nights. He then allowed them to go to sleep and ordered that they be not disturbed until they awoke themselves. The purpose of the experiments was to determine just how much time nature required to recuperate from the long wakeful state. The students were allowed to sleep themselves out in order to awake thoroughly rested. The one who was last to awake slept only one third longer than customary night's sleep.

This shows that if we are awake four times as long as usual, we do not have to sleep four times as long, but four times as sound. Latent energy within! Reserved energy tapped!

Let's use it! All can! YOU CAN!

Get the belief of Waldo P. Warren:

Much of the strength within men is hidden, awaiting an occasion to reveal it. The head of a department in a great manufacturing concern severed his connection with the firm, his work falling upon a young man of twenty-five years. The young man rose to the occasion, and in a very short time was conceded to be the stronger executive of the two. He had been with the concern for several years, and was regarded as a bright fellow, but his marked success was a surprise to all who knew him—even to himself.

The fact is, the young man had that ability all the time and didn't know it; and his employers didn't know it. He might have been doing greater things all along if there had been the occasion to reveal his strength.

Do you employers and superior officers in business realize how much of this hidden strength there is in your men? Perhaps a word from you, giving certain men more scope, would liberate that ability for the development of both your business and your men.

Do you workers know your own strength? Are you working up to your capacity? Or are you accepting the limits which the circumstances place about you?

Self-Preservation

Self-preservation is the strongest instinct in human nature. We need not argue the case that this offers the strongest auto-suggestion known to man—the will to live. This law also renders it much easier for the suggestion to reach and be operated by the subconscious mind for restoration of health than for the wrecking of health.

That the instinct for self-preservation works for our physical harmony and health; that by its operation normal conditions can be restored with greater ease and certainty, all things being equal, than abnormal conditions can be induced, are axioms the truth of which no one will question.

So it is easier to arouse this reserve energy within for one's healing when we understand the workings of the mind than one may think who has taken but a superficial glance at "The Power of Mind to Heal." Most people, barring accidents, fright, panic, have had to spend considerable time in holding negative thoughts to produce sickness or their troubles. Generally speaking, if it took as much time on the positive side to correct our irregular thinking and living as it does to cause the irregularities, it would take most of us until

doomsday before we could effect a healing or change our conditions.

This is where the strong instinct of self-preservation comes into play. The will to live is the most powerful element of volition. When we appeal to our better self to live, this instinct is aroused much more easily than the desire to die. Hence we see how easy after all it is for the mind to heal.

It takes some people forty or fifty years of wrong thinking and wrong living and continual wrong suggestions before they become ill or fail. If we had to devote an equal length of time to holding a positive thought, the opposite to that which has caused our inharmonies, no one would tackle the job of trying to induce the mind to heal. Wrong living of forty years' standing may, therefore, be corrected overnight by right thinking and proper suggestions. We do not, of course, make the dogmatic statement that every person can be healed within twenty-four hours. Indeed, we have shown elsewhere that more people are healed by a continued right mental attitude covering a space of weeks, months and in some cases, years, than those who are healed instantaneously, or in a short time, although I have had hundreds of people in my classes who have been healed instan-

taneously or within twenty-four hours. This is a positive proof and a profound inspiration to those who are seeking healing, that if we have been twenty, thirty or forty years making ourselves sick, the self-preservation instinct, the strongest in man, can be easily aroused to tap the reserve energy and allow the healing to take place.

We mean right thinking coupled with complying to the natural hygienic laws of living.

Culture Versus Superstition

The ignorant and superstitious are often healed more easily than the enlightened, the cultured and the refined, because the former are more credulous, do not reason from cause to effect, but jump at a conclusion, especially where shrouded in mystery and religious parlance.

The main thing, as pointed out by Doctor William S. Sadler, the noted physician-author, is faith, and if a person can have explicit faith and expectant attention, the whole being will be governed by this fixity of thought.

Religiously speaking, the emotional experience unconsciously opens the soul to the Spirit, which enters into the whole being, just as the warm sunlight penetrates the very fibre of the plant. It is the Spirit that performs the mental part of the cure, not the personal thought or faith. The human part consists in becoming receptive, in withdrawing the consciousness from self and physical sensation and becoming absorbed in the expected cure. The personal fears and wrong thoughts have stood in the way and barred the door where the Spirit sought to enter. The new direction of mind changes all this, and makes way for the Spirit. It is a re-directing of the will; and in the wise use of the will, as we have seen, lies the greatest human power, while its misuse is the most potent cause of trouble.

Just as an insane person under certain abnormal stimulation can twist an iron bar that five normal men could not bend, so the reserve energy in superstitious faith has double, treble—aye, quadruple the power of the ordinary mind that is critical, skeptical, practical and reasoning.

This does not close the way, of course, to the healing of people who reason from cause to effect, but they may have to take a longer time to create a right "atmosphere" and a psychological state of mind for their healing.

It is the cultured, educated and thinking man who must direct this reserve force within all of us. It is easy to see how this superstitious energy may be directed into channels of all kinds of suffering, lack, limitation and sickness. In India and China, for instance, they believe that all sickness comes by devils and if they can jab a pin into their rheumatic knee joints and let out the devil that causes the pain, they may be healed. The thousand and one superstitious ideas springing from religion, such as cause mothers to cast their babies into the Ganges River to appease the wrath of the gods, or to throw their infants into a volcano that the plague may be stopped, are all the

result of this pent-up reserve energy, let loose upon the credulity of the heathen.

And, at that, we don't have to go to India or China for some heathenish practices. There are plenty of them in the old theology around us in America today.

It is the intelligent, enlightened minds possessed by teachers and followers of this modern movement of psychology who give an explanation of the faith that is in them that are going to rescue the mental healing movement of the day from the superstitious shroud of yesterday.

The intellect is apt to raise objections and to seek all the reasons for such a proceeding. Up until very recently the reasons given for mental healing in many sources and cults have been a most jumbled affair. They really were more or less in the dark. They had healings, but they knew not why, and so we who have run the whole gamut of unreasonable "reason" are putting it upon a reasonable foundation so that the masses as well as the enlightened will understand and be saved to success, health and happiness.

In explaining how the mind heals, we have gone all the way from denying the existence of sin and matter to the religious finality of thus saith the

Lord and it is done. Done by the power of God, and that is all anybody should expect to know.

Positive Versus Negative

The positive thought always has quicker results than the negative. The health thought is more quickly answered. It probably has taken long years for one of the four reasons why people are sick to have produced the sickness, by wrong thinking, by taking possession of the subconscious unconsciously or by repeated poisonous chemicalization. The natural laws that create and sustain the body are divine laws and when man gets in tune with these laws of the divine, he is calling into action the strongest natural forces of his being.

It is natural to be well. It is unnatural to be sick. Therefore, to think positive thoughts which operate the natural laws is to put into effect most quickly the latent power in man, the reserve energy within.

It matters not whether the patient looks upon healing and understands it from the standpoint of science, or whether he believes in the old-time

faith of the gospel days, when it was thought that by touching the handkerchief of the apostles a healing could be effected—and it was.

Man Is Spiritual, Not Physical

We have gone into considerable detail in explaining that it is not the spiritual in man which is sick but the physical,* that the spiritual body permeates every part of the physical body, that this spiritual within man is the God spirit, and as God could not be sick, neither can the God spirit in man be sick—when man is sick it is the physical body.

While it is not necessary for everyone to have the belief that it is God dwelling in man, his oneness with God, which heals him, yet, in the great majority of cases, especially if the person has been religiously trained to know and believe that the divinity which dwells in each life is the God spirit and that the tie which links us with God and makes us at one with the Infinite, are the greatest and strongest suggestions that the human mind can receive. To teach this should be the main object of mental therapeutists, but, I say, it is not necessary that all people reach this realization,

*In *Practical Psychology and Sex Life*, Chapter 35.

for we have had hundreds of people healed in our classes and practice cured by vibrations, the silence, and other methods, who have not professed to hold any religious convictions. The motorman who runs the street car does not necessarily have to be an inventor, a master mechanic, or have any knowledge at all of how electricity is generated. Yet, when he takes hold of the controller which operates the current, the street car moves.

It is, therefore, the case with all human beings, that when put in harmony with the laws of life, whether they understand these laws or not, whether they are religiously inclined or not, the universal current of health surges through them and they are made well.

We have had men and women healed in our classes who have lived immoral lives until fifty and sixty years of age, who could not profess religion but who could relax, let go, and believe that the Omnipotent power which made the world had Omnipotence in relation to their bodies. Although they could not profess religion, they could accept or believe in some power back of all, which was unlimited. When we cease reasoning, stop arguing and questioning, and can wholly let go, whether we are Christian or Mohammedan, Jew

or Gentile, bound or free, the law operates just the same. It is the power of God, as it is the life and brains back of all which effect the healing.

So, notwithstanding every individual may not be well enough versed in the laws of physics and chemistry to be able to analyze the poisonous effects of negative emotional states, yet, if he indulge in high emotional states, fits of temper, holds secret thoughts of harm to others, grudges, suppressed ambitions, envy, jealousy, self-pity, selfishness, anger or hate, the poisonous chemicalization takes place just the same. By taking the thoughts opposite to these negative ones, nature readjusts itself by setting free a chemicalization which acts as an antidote to the poisoning thoughts.

Apostolic Healing

When the apostles went about healing people by laying on of hands and by blessing handkerchiefs, they aroused the expectancy of healing and stimulated faith to such an extent that the power within effected the healing. Acts 19: 11 and 12.

And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons and the diseases departed from them and the evil spirits went out of them.

In Acts 5: 15 and 16 we read that people were healed by the shadow of the apostle Peter falling upon them.

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round-about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

Jesus said, "I do nothing of myself. But as my Father hath taught me, I speak these things." Jesus didn't claim to be the healer. He said, "For

I do always those things that please Him." St. John 8: 28 and 29. The spoken word of health aroused within the patient the expectancy and the belief—faith—in healing and the God-power within which responded to the spoken word of the Master made them well.

There is no essential difference between the Suggestion given by others and the Auto-Suggestion given by oneself to oneself. The healing power is in the mind of the patient, and whether it is called forth by his own Auto-Suggestion or the Suggestion of a healer matters not.*

Scriptural Basis for Healing

Jesus announced it was by the spirit of God that he cast out devils. That spirit is just as potent for healing today as ever. For God is the same yesterday, today and forever—the God spirit within.

"The works that I do I do in my Father's name." "It is God that worketh in you both to will and to do of his good pleasure." It will be

*For a study, How to Take an Opposite Thought, or Suggestion and Auto-Suggestion, see Vol. 6 and Vol. 3 of this series.

remembered by the metaphysician that "God is over all, through all and in all." A person wanting help will ever keep before the mind's eye the conscious thought that God is a perfect being, and in him is no sickness, no limitation, no worry, no fear. God is perfect health in us, perfect peace in us, perfect life in us.*

Faith in God sets in motion unlimited forces which can build and rebuild within the human body every disordered organ or inharmonious condition.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21-22.

"Let this mind be in you which was also in Christ Jesus." "He thought it not robbery to be equal with God, yet made himself of no reputation and humbled himself." Realize that it is God in you that is the only reality; that matter is temporal and therefore anywhere, that spirit is the only changeless reality, that all that really is is the spirit in expression, that things rise from spirit and return to it, that things indicate merely your inherent oneness with spirit, that spirit is

*See *Practical Psychology and Sex Life*, Vol. 3, in this series.

the master over all matter and all its claims, that matter conforms with your realization of spirit. Boldly then, assert that all is spirit, and your dominion over matter will be assured.

Man a Social Being

It seems to be in the very nature of man, whether it is from instinct or from acquired habit, to seek external aid in the hours of his affliction. He has been trained to call for a doctor for a diagnosis, and to see something for his money. Thus the patient gets away more and more from the real background of healing, namely, the power that he has within himself. The more we rely upon drugs and other outside agencies rather than on God and the energy within, the farther away is the salvation of healing.

Probably every sickness known to man can be produced in the body by thinking, and what has been produced by thinking can be erased by the same spiritual force—namely, thought. That much of our sickness springs from unfriendly suggestions, I am sure the reader already believes.

A famous physician friend of mine had as a patient a woman who had suffered an attack of

acute indigestion some eight years before. He mentioned the following to me: She had since then been a constant sufferer of the most obstinate form of indigestion. Different specialists had tried to cure her, but in vain. Her mind was ever on her stomach and no conversation was complete without telling her troubles. It was her chief stock in trade. My physician friend resorted to the customary analysis and chemical examination of the contents of her stomach, together with the usual test meal for the purpose of making a stomach diagnosis. This revealed a curious fact, that there was little or nothing actually wrong with the patient's digestion, but all the same she had acute indigestion. Had it with the tenacity of eight years' standing. The only explanation the doctor could offer was that hers was a psychic (mental) condition.

Whatever sickness the mind creates can be erased.

Our finger nails, for instance, if made of steel, would soon wear out and have to be replaced, but being made by the evergrowing Spirit of Energy, they grow faster than they are worn. Thus a marvelous activity is constantly going on within

us, asleep or awake, of which we are unconscious —this is the work of the subconscious. And when we remember that the subconscious mind is amenable to suggestion, that is, that it works upon the suggestions given to it, we see how it is that the body can be made well by thinking. Whatever picture the subconscious mind holds it completes in reality. If it pictures the body well, whole and complete, that is the way the body becomes. If, on the other hand, the subconscious mind has had various suggestions of ill health, heredity, aches and pains, paroxysms and fits, that is what the subconscious mind follows, and, of course, sickness ensues. Think sickness and we get sickness. Think health and we have health!

Sickness is caused by wrong thinking. Dwelling upon wrong conditions, worrying about financial troubles, grieving over lost ones or domestic inharmonies, meditating upon the gross, sordid and negative side of life, when the habitual train of thought becomes a subconscious condition, makes one unwell. Thus we say it is a subconscious habit.

All habits are subconscious conditions. Just as wrong thinking may create a subconscious habit of sickness, so can right thinking, dwelling on the

positive, optimistic, creative side of life, create a habit of health.*

*The subconscious mind in its many branches has been taken up in various volumes in this series.

For a study of the subconscious to produce health, we refer the reader to Volume 3 and Volume 6 of this series.

PART III

WHAT THE PATIENT HAS TO DO

During my twenty odd years as a healer and on the lecture platform hundreds of thousands of people have come to my campaigns and attended my classes. One of the strangest evidences that the "flesh" is weak for helping itself, although the spirit may be willing, lies in the fact that the majority of these thousands expected the healer to do it all. They come to be healed, but they want it brought to pass in some strange, veiled, mystic, miraculous manner, in which they have no active part.

They seeking help; they want an instantaneous cure and are willing to receive it, provided God or some "miraculous" power will make them well without any effort on their part. This is one of the biggest mistakes the average person makes in the realm of metaphysical healing.

No Miracles

God works no miracles—He never has and He never will. The only way that anyone can be healed is by putting himself in harmony with the natural laws of life—health.

This is not saying that people do not have instantaneous healings. They do. Thousands have been instantaneously healed at my meetings. In some cases we know why they have been healed; in other cases it is a mystery. This means simply that we have not yet discovered all of the laws that make for health. The law of aviation could have been operated by our progenitor, Adam, if he had known how. The automobile and the internal combustion gas engine could have been used by our forebears before the days of 1776 if they had happened upon it. There are many things that we have yet to learn in the realm of mental and spiritual healing, but we may be assured that whenever a healing takes place —whether we understand how it has been done or not—there has been the operation of a natural God law. One of these days we shall know more about the power of mind to heal than we know now. We have enough laws now to work for healing—laws which so inspire and lift us up that, when a healing takes place which we do not wholly understand, instead of calling it miraculous we should use our own intelligence to find out why and how the "miracle" took place.

All Law is Natural Law

I say there never have been any miracles and there never will be. Nothing but an infantile, stone age, primitive mind could ever have conceived the idea that this world is run by a God who performs miracles. The power back of all life—whether we call it God, Pan, Zeus, Nature, Evolution or X—is an orderly principle of life. Our idea of God becomes not only reasonable and sensible, but Godly when we get the conception that God is the same "yesterday, today and forever"; that He has no favored few for whom He will work miracles. If He did what a madhouse of a world we should be in! One of the favored sons of God would want to put some natural laws out of commission thereby to browbeat his fellowman out of money. Another favored son of the Most High would use a miracle to heal some and let the others who needed healing remain in their physical agony. An agricultural son of the Eternal, living on the north side of the Mason and Dixon line, would perform a miracle to have rain, although his half-brother, equally favored by the great Creator, living south of the line, just across the fence, so to speak, did not want rain. So they both would perform their miracles to

satisfy their own human, personal, immediate needs, and would get into all kinds of mixups.

If God were a "miraculous" God and there were miracle workers among the sons of men, one fellow would "pull" one miraculous stunt against some other miracle man; the two would have a clash, and the whole works would go to pot. If we suspended the law of gravitation for a minute, the whole solar system would go up in smoke. Nay, God never did work miracles.

There are things God cannot do, even though we believe in the omnipotent power of the Eternal Principle of life. For instance, God cannot make a train go forward and backward at the same time. God cannot make a century plant over night. The life-giving energy of the universe has established certain physical, mental and spiritual laws. These laws are never suspended. They never can be and, more, they never will be.

To make a century plant requires fresh air, oxygen, sunshine, showers and *time*. God never goes against His own laws to make anything. He always conforms with the laws which, in His divine wisdom, are made.

Christ and Miracles

But, the reader may say, how about the miracles that Christ performed? My answer is

exactly the same. Christ never did perform miracles, and He never made claim that He did. "My Father worketh hitherto and I work." Wherever in the New Testament Christ is referred to as having performed miracles, any honest student who understands the language in which the New Testament was written—Greek—will tell the truth-seeker (not one weighted down by the bigotry of theological teaching) this: that each and every place where the narrative of Christ says He performed miracles, a translation closer to the original text is that Christ went about *doing marvelous things.* There is nothing miraculous about that.

In every campaign we hold, and in every class we conduct, the blind see, the deaf hear, or the lame walk, the discouraged are uplifted, the broken-hearted are healed and the captives are set free. There is nothing miraculous about it. To the unlettered, to the uncultured, to the superstitious or primitive mind, it is miraculous. To the thinking and educated person it is nothing more or less than natural laws which, when set in operation, appear to bring wondrous and marvelous things to pass.

To return to the theme of the opening paragraph whoever presents himself to a mental prac-

titioner or spiritual healer should realize there are certain requirements upon the patient and certain things which the patient must do himself in order to help the practitioner help him to help God to heal him.

I believe that in every single instance Jesus not only required but demanded that the patient, the one seeking health, do something himself. Either must he "Go, wash in the pool of Siloam"; or "Show thyself to the Priest and offer a gift"; or, "As thou hast believed so be it done unto thee"; meaning that the patient must do his part in having faith. Aye, Christ almost demanded that the patient must do something. "Believe ye that I am able to do this?" And the two blind men said, "Yea, Lord." Then touched he their eyes, saying, "According to your faith be it unto you."

If the Greatest Healer of the Ages expected that those seeking help should do something themselves, it is not too much for the modern healer not only to request, but also to demand that the one seeking assistance must likewise contribute some effort.

But the honest seeker after truth, who has not yet reached that plane of consciousness quite to understand how the body can be healed without

medicine, pills and powders, may wonder how he can be healed when he does not understand.

What is Expected of the Patient

Such a one should remember that if a physician is called in and writes a prescription, concocted of near-poisons, in a language even the drug clerk will have difficulty in interpreting, the sick one does not have to understand how the medicine works to make him well. He merely acts upon the assumption that the doctor knows and, without question, wonder, remonstrance or doubt, he follows the directions of the good physician. So, with mental science. More people are healed who do not understand how they are healed than is the case with those who understand how the mind works. The principle is the same, that of faith. The sick man has faith in the physician and his medicine which arouses power within, to combat disease and, in spite of the poison administered the subject becomes well. So, if the one, seeking a cure with the help of a mental practitioner, will have as much faith in the mental therapeutist as another has in the family physician, the chances for his healing are increased. Moreover he has not the effects of any poisonous drugs to overcome. So, if the one seeking health by mental

aid will play as fair with his practitioner as the one seeking health from the physician, the chances for his healing by mental aid are considerably greater than by material.

Mental or spiritual healing is, of course, for those who have reached a certain plane of consciousness—for, in short, those who are ready.

If people are not ready it is better not to try to "convert" them, but let them gradually come into this higher understanding. The religions of the world go out of their way to get "converts."

Mahomet sought to convert the world (and did convert many millions) but, after other Mohammedan methods of converting the heathen were exhausted and conversion was not confessed, then the last element of persuasion was resorted to—a choice between slavery and death.

What indeed could be simpler than Islam's program of conversion: "The Koran, the sword or slavery!"

Every religion with the exception of some modern cults, has started out to convert other people. If you do not believe it go through the history of the Christian religion the last one hundred years in our own country, beginning with the revival known as "The Great Awakening" to the last hell-fire and brimstone spellbinder, and

you get some idea of the extent to which the Christian religion has gone to convert people to its way of thinking. The "Evangelist" and his ilk are but one step above the Mohammedans inasmuch as they do not kill the infidel; but they do the next magnanimous thing, they send him to hell. It is either "Come our way and go to heaven, or go your way and go to hell."

All that the mental or spiritual therapeutist asks or should ask of the patient is that the patient have as much faith in Deity—in the power of God—to heal as he has faith in medicine and the power of the physician to heal. Give God an equal chance and the race is won.

And yet, as we have stated elsewhere, the healer should remember there should be no dogmatic statement made as to what the patient must consider God to be. If the patient considers God a personal being, as the Christian religion has taught, well and good—let him hold to his idea. Or, if he believes God to be spirit, the same as Jesus, let him have his idea. Don't try to convert him from what he believes. Or, if the patient thinks God is nothing more than nature or evolution, the modern advanced practitioner will not try to convert the one seeking health to his particular notion of God. All that is needed is

that the patient have faith in something. True, he can be healed by having faith in the practitioner only, and thousands are: but it is very evident that if a person can have faith in Deity, of some kind, there will be a greater, more forceful, pregnant and powerful faith exerted. The highest faith in all of man's existence is faith in God. Jesus was right when he enjoined upon his disciples, "Have faith in God."

The Ideal Patient

The ideal patient is one who desires help, has an open and receptive mind and is free from adverse or antagonistic suggestions from his own mind or the minds of others.

The patient must always bear in mind that his success for health depends upon his attitude of mind—his power of self-control.

Dr. A. J. Sanderson says:

In the maintenance of health and the cure of disease cheerfulness is a most important factor.

Its power to do good like a medicine is not an artificial stimulation of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual life-giving influence through a normal channel, the results of which reach every part of the system. It brightens the eye, makes ruddy the countenance, brings elasticity to the step, and promotes all the inner forces by which life is sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health is promoted, and disease is banished.

C. Franklin Leavitt, internationally famous physician analyst, has expressed this in "Are You You?" in a beautiful way as follows:

How Do I Begin?

By this time you are probably ready to say:

"All right. I'm convinced. I believe in the power of thought. I believe in suggestion. You've made me see I've got a lot more in me than I ever imagined. I want to get it out of me. How do I begin?"

My answer is, "You *don't begin*—yet!—not until you've thought a good deal farther than the beginning—not until you've thought clear through the whole process of mental re-education, from A to Z. And then you *begin at A,* and not somewhere around L or M or P or Q.

I say this because I have found that nine out of ten who go in for this thing plunge into it with very little idea of what it is they are trying to do or what they are going to come up against. Consumed by a great desire to get hold of all these promised benefits as soon as possible, they jump enthusiastically right into the middle of the stream (to change the figure), evidently expecting to be carried smoothly and easily to their goal. After a while they begin to wonder why it is they are having such a hard time getting anywhere. Many of them never do get anywhere! What else could you expect when they haven't familiarized themselves in advance with the sands, shoals and quicksands, when they don't know much about swimming, anyway, and haven't developed enough strength, as yet, to swim against the current?

How do you prepare for a long, important, difficult journey? Do you just rush over to the station at the last moment, without any baggage or anything, and buy a ticket and get on the first train, going just anywhere?

Why, no. First of all you know where you are going and how you are going to get there. You understand your route, you plan that trip in detail. You equip yourself with that which you know you will need.

How does a man go about building a bridge, putting through a big business deal, writing a book, or carving a career? He equips himself, he educates himself, he prepares, he understands. He knows that slipshod, haphazard methods will get him nowhere—that he has to go about the thing thoroughly and scientifically.

The fellow who isn't willing to do a little studying, a little thinking, a little preparing, in advance, for this business of self-development may just as well pitch this book out of the window right now. All the desire in the world won't carry you forward unless you employ also—common-sense.

This series of books is giving thirty-two different methods of mental healing. We do not intend to anticipate or overlap in this volume, but following the idea expressed here, Helen Rhodes Wallace has expressed it in her fashion, thus:

Speak to it with love and power: Body, I lift you out of condemnation, no longer do I call you sick or weak: I praise you: I tell you the Truth of yourself: You are strength: You are Health: You are Youth, Beauty and symmetry: Every cell in you shall have my deep desire to restore and refresh you. Body: You are made in the image and likeness of God, whole, radiant with life. I keep my eye fixed upon the inner glory so shall I transform you into the divine likeness. This truth shall set you free.

Affirmations for Health

With every breath I am drawing into my body health, life, peace and prosperity.

God is breathing into me the breath of life and I am a living soul.

With every breath I am drawing into my body health, life, vigor and strength.

With every breath I am drawing into the depths of my soul, peace, poise, rest and love.

With every breath I am drawing love, harmony, joy and happiness from the Divine Source of the Universe.

I am a part of the Divine Life, and with every breath I am drawing into my being the very soul of Divinity.

"Life, force and spirit, universal health and energy are now flowing through me and I am well."

"I am whole, perfect, strong, powerful, loving, harmonious and happy."

Winbigler, in "Suggestion," continuing this line of argument says:

Receptive Mind

If the possibility of suggestion can be aided by the subconsciousness, greater effects and quicker results follow. If the mind is receptive in the sense of carrying out suggestions, many marvellous consequences will be produced.

We do not say that no results follow when the subject does not unhesitatingly accept the suggestion. There is doubtless some effect secured, but the best results occur when the subject quietly, intentionally and willingly receives the suggestions given. It is possible also gradually to help one who at first may be opposed to hetero-suggestion, but when certain results are seen by him, he yields and secures beneficial effects.

WILLING. This condition applies to the carrying out of the suggestions. This state of mind implies faith on the part of the subject. If the subject has no faith in the operator, all that may be suggested will be inert to a great degree. Jesus, when he was doing such wonderful things, came into a place where unbelief made his work ineffective, or largely so. The *en rapport* condition between practitioner and subject is conditioned on faith, and willingness on the part of the subject to receive what is suggested or offered. All orators, professional men and especially physicians, have experienced the paralyzing effect of doubt and unwillingness to receive their statements, by certain people, and they are, under those circumstances, generally quite desirous of getting away from that kind of environment.

Where faith exists, a willing spirit naturally follows. If the patient is in an expectant attitude, and the operator has won the confidence of the subject, willingness naturally results. Suggestions may take effect when repeated frequently, even if there is but little faith and corresponding little willingness to act on them. Eventually, the subconscious mind may so assert its power that the conscious mind must yield its opposition because of the results seen,

but the best results and speediest effects will be gotten in an atmosphere of faith and acquiescence of the mind of the subject to the suggestions given.

Willingness to receive suggestions of the operator by the subject is a necessary condition in order to accomplish far-reaching consequences in the life of the subject.

The operator therefore will have a much larger degree of success if the patient gives his consent and will work in harmony with the operator.

The patient should, moreover, have faith and believe in the operator—give obedience to suggestion and follow directions given implicitly. If the patient finds that he cannot do this, it is high time that he change his practitioner.

Willingness

F. W. Sears, in "How To Give Treatments," corroborates the author's idea in regard to what the patient has to do, namely,

> There are cases that will take longer to heal than others. Why? There are two reasons. One is how thoroughly the negative habit has become fixed upon the cell consciousness; and the other is the willingness or desire, or lack of it, on the part of the patient to do that which we tell him; also his understanding and power of application. Many times a patient is willing, but his ability to understand and apply these truths is weak or lacking. It takes sometime to teach him the new vision and how to apply it. The old habit is so thoroughly fixed in his cell consciousness that although he affirms and works with us for days, and perhaps weeks, and sometimes even months, the old habit is so fixed in the cell consciousness of his body and environment that it takes a long, long time for it to be displaced. But don't worry, don't get anxious; *persistent application can and will displace the old habit of disease.*

And yet, as stated at the beginning of part II of this volume, many people are healed without knowing how it takes place. The healer himself would probably be puzzled to account for some of his cures. For instance: in my great campaigns, where three thousand to six thousand people are in attendance upon the lectures there are prob-

ably two to three thousand in a negative frame of mind. They have come to see what it is all about —merely sightseers and thrill-hunters. I give a "vibratory silence"* I give this silence after my public lecture is over. I invite the audience to stand, at which time I make a statement somewhat as follows:

"All matter is composed of seven octaves the same as in music. Our bodies, being matter, are, therefore, made up of seven octaves. As the piano may become out of tune and retuned, so may the human body become out of tune by wrong thinking, environment, conditions, mental perplexities or inharmonious living.

"And just as the piano may be retuned so can the body be reharmonized.

"When we were boys we had little pocket magnets which afforded us much pleasure by picking up particles of steel. These magnets sometimes lose their power. They may be re-electrified by being rubbed against another magnet which is charged with electricity. As magnets may become re-electrified so our bodies when they become sick and out of tune may be reharmonized.

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*This silence, with instructions in full, is on a 12" record which can be played on any talking machine, that uses a needle. Hundreds of people have been healed by this silence record.

"When we strike a chord on the piano a tuning fork nearby in tune with the chord struck will vibrate in harmony with the piano. So our human bodies will vibrate from sickness to health by vibrations, music or the human voice.

"I have a musical friend who had a tuning fork which he wanted to test. Would it vibrate in tune with some other tuning fork? He placed twelve tuning forks on one table, and the other tuning fork on another table nearby. He then struck the first tuning fork—bing-g-g-g. There was no response from the one he was testing. He then struck the second—bing-g-g-g. No response. The third, the fourth, the fifth, bing-g-g-g. And then the response—Bing-g-g-g. So our bodies, when ill, may become reharmonized by intonings in the silence.

"As I intone there will be many who will instantly be made well, their bodies reharmonized by vibrations by the human voice.

"The thought currents of the intoner create sensations in the human recipient, bringing about a re-harmonizing of the defective part in the human body. These sensations are electrical—they are like the positive and negative forces in an electrical wire.

"The law operates for the skeptic as well as the believer oftentimes; therefore, if you are a skeptic or a believer, if you enter the silence which follows you may be instantly healed of mental worries or physical ailments. Of course the chance for your healing, either from mental disturbances or physical disabilities is much greater if you are not skeptical—if you believe in the power of vibration to heal, if you have faith. The stronger your faith, the sooner may be your healing. This, however, is not always necessary. Therefore, whatever may be your frame of mind, enter the silence, knowing that the practice thereof is scientific, logical and psychological and you are in accord and operate a law just as natural and just as scientific as the law which controls the flow of the tides."

Skeptical

Then I invite those in the audience who are skeptical to remain, if they desire, because every person who is advancing and evolving to a higher plane of consciousness must, of necessity, be skeptical. In other words, the human race has evolved only by virtue of skepticism. When we no longer swallow the bait, hook, line and sinker of our forefathers on blind faith, but think for ourselves before we gulp in Orthodox teaching,

we are skeptical. Every advanced line in the universe, whether it has been in the material realm or the spiritual, has started from the foundation of skepticism. Therefore, the skeptic, contrary to what the word connotes to the ordinary individual, is the highest type of thinker in the world; he is seeking truth and light without which the human race would be in the night of superstition.

If our forefathers had not been skeptical we should still be believing in devils, hell and damnation. So, a skeptic is not such a bad "critter" after all. In fact, as we have said, he is the highest type of man.

So, in my public lectures, I always invite the skeptics to remain while I give the "silence," admonishing the crowd that if they do stay they are to be good scouts and good sports and, although the "silence" may be odd and strange to them, they are to play the game as I direct.

The following is a good example of how a person may be healed when his mind is diverted into some other channel.

A young man's father was greatly interested in my campaign. He had tried to persuade his son to hear me, but the son had not yet reached that plane of consciousness where he believed that there was any power in the mind to heal. He had

been sick for a long while. Toward the end of my lectures he finally made his way to the theatre, but got there too late to get a seat, so had to go to the top gallery and stand.

After the lecture was over and I was about to give the Silence the young man, who had been obliged to stand during the entire evening, became very much interested. As I explained how people are healed during the silence and exhorted those who remained (and the whole house always remains,) to play the game with us, even though the whole thing was new to many and they did not quite understand it, some skeptical young American Indians, who were out more as sightseers than anything else, began to whisper as I was giving the "Silence." The young man whose father had finally persuaded him to attend my lectures had become so interested that he went over to the young fellows who were disturbing those around them and said, "Look here, you fellows, play the game as Dr. Bush asked you or I'll throw you out." There was no more talking from the disturbers, and when the "silence" was over the young man had been healed.

He had never heard a lecture on mind healing until that night. He had read no books along that line, he had not believed that mind could heal and

yet he secured a perfect healing. The only scientific explanation we can furnish is as follows: When the young man became so interested as to want other men to play the game as I requested, his mind became obsessed with the idea of helping others to make the "Silence" a great success, and the current of his thinking was changed instantly. A second reason is that during the "vibratory silence" his body was charged and surcharged with vibration so that he was put *completely* in harmony.

Sometimes Healed and Do Not Know Why

Charles M. Barrows, in "Suggestion Instead of Medicine," gives a similar illustration of how people are healed when they are not in full accord with the method used.

A young man came to me for help who was suffering from rheumatism in his right knee. He was a robust-looking fellow of twenty-one, in good general health. He had the care of electric street lights, and was consequently exposed to all sorts of weather while making his daily rounds; and the continual strain of climbing the poles aggravated his lameness. The knee had given him trouble during two previous winters, although he had no attacks during the warm months that intervened. At the time I saw him the joint was somewhat stiff, so that he limped when he walked, and complained of constant soreness and

pain. The usual medicinal treatment had failed to give relief.

During the slight physical examination required, this patient was rather nervous and seemed to feel suspicious; for he asked if I were going to hypnotize him. I assured him to the contrary, and explained that the treatment to be given would interfere in no way with his bodily or mental freedom, would produce no unpleasant sensations, and require no preparation on his part. He then sat quietly looking out of the window, while I sat near him in silence for about fifteen minutes and made the necessary suggestions.

My silence was evidently misinterpreted; for, as soon as I was through, he asked in an impatient tone: "When are you going to treat my knee? I've got to go back to my work." On being told that his duty was already performed, he began to move about, and seemed much surprised to find that the soreness and pain were gone from the limb. After a second treatment, given on the following day, the joint ceased to give him any trouble. This case was of the common type, and the treatment was in no way exceptional; and my note-book shows that I had a number of other cases of the same trouble during the month, and treated them with a like result. A year later I learned that this young man had felt no return of his rheumatism, which shows that recovery was complete.

How?

In our search for an explanation of this phenomenon the first point to attract attention is that this patient bore no conscious part in his own cure. In no sense did he intelligently co-operate with me in an attempt to help him. He did not understand the method of treatment, he utterly failed to grasp the meaning of the suggestion I made, and did not know when it was given. He was as ignorant of the recuperative change taking place in his system as he was of the growing process in his hair and nails. He told a friend, who inquired what I did to his knee, "He didn't do nothin'." That a person should be thus unconscious of a cure taking place within his own body is not strange; for it is the rule in such experiences, to which, strictly speaking, there are no exceptions. But the reader is asked to take note that this uniform fact of convalescence disputes the prevalent belief that under psychical treatment the process of getting well is somehow a mental act. We need to be convinced that the sort of ignorance which this young man displayed is perfectly natural and just what was to be expected.

The reader will notice that this young man did not prevent a healing by being skeptical or opposed to the treatment. He thus put up no counter suggestion and of course was healed. Had he consciously or unconsciously doubted the method employed, the chances are he would not

have been healed. As it was, he was passive, receptive and therefore healed.

This leads me to state that the patient should surround himself with people of like mind, with sympathetic friends who by their suggestion of cure, encouragement for health and inspiration of faith will make it possible for suggestion and auto-suggestion the easier to reach the subconscious mind.

C. Franklin Leavitt, writing upon this particular phase of what the patient has to do, says:

There are other forms of thinking you will need to overhaul and reform—your reasoning, considering, judging, determining, etc. When you find yourself thinking of any matter in a worried, discouraged, pessimistic, self-distrustful way, *turn it off,* just as you would turn off a spigot, and turn on the other spigot, quick—of optimism, confidence, positiveness and serenity! Get into the habit of looking on the bright side of things. If you find yourself thinking harshly, resentfully, critically, enviously or maliciously, get to work immediately and force yourself to think understandingly, tolerantly, kindly and lovingly. I want you to do this if you have to do it fifty times a day.

I don't mean, of course, that I want you to cultivate that sort of mushy optimism, which slurs things over, blinks facts, sees no evil and lets people walk all over one. You are to face facts—but with bigness, poise, dignity and self-respect. Your optimism is to be that of the person who knows no one is perfect, but who believes that there

is good *as well as bad,* in every one of us, and that the good can be brought out a whole lot quicker by believing in it, than by shutting your eyes to it and concentrating upon the bad. You are to shut your eyes neither to the bad nor the good. You are to remember that it is as weak to permit yourself to become peeved, excited, ugly and worried and angry as it is to be "easy" and let people lead you around by the nose. You are to be strong—but not strong just in knowledge of human nature, decision, judgment and initiative, but strong also in mastery of self, in brotherly love, in that kind of helpfulness to your fellow-man which does not mean indulgence of his weaknesses but stimulation of his highest and best.

To sum up this chapter in one sentence—you are to make ALL of your thinking, ALL of the time, healthy, constructive and FAITH-FULL.

The patient should be taught to hold himself aloof from people disposed to discourage him. It can be easily seen how difficult it is to treat a patient by mental science in a home where all the other members of the family are critical or manifest opposition.

Watch Your Company

I think George C. Pitzer, M. D., one of the trail blazers in this modern movement, is absolutely right when he says:

We instruct all of our patients to avoid all reference to their troubles or ailments when mingling with people,

and to permit nobody to drag them into any discussion relating to such things as may be likely to disturb or unsettle their minds. By observing these injunctions the environments of our patients may be kept more favorable, and our prospects for making cures more hopeful.

Blind See

I had a recent experience which it would probably be well to state here. A man had been blind for three years. When I opened my campaign he was led about the streets of his city by the hand of a boy. In my class, during one of the "silences," his sight was restored—he was able to see me on the platform. Day by day his sight became better and better. Within a month he was able not only to get around without any assistance, but could even see a dog trotting on the opposite side of the street.

Some of his friends, however, were extremely antagonistic to anything outside of orthodox medicine and, despite the fact that materia medica and various eye specialists had given up this particular case and had told the man that there never was any chance for him to see again—despite the fact, I say, of all such suggestion and counsel, he was now seeing. His medical orthodox friends did not like it. They thought he was progressing too slowly, and so, three or four

months after his sight had been restored, they began to hurl their harpoons of negative suggestion. They lambasted him down one side and up the other, criticizing him for taking up psychology, shooting him full of holes for being so weakminded as to think mind had anything to do with his healing. "It is all imagination," they said. "Go to a doctor; take radium treatments; get some medicine; have a reputable physician attend to your case; get perfect sight right away. It's all humbug, this idea of the mind having anything to do with restoring your sight."

They continued shattering the faith of their good friend until he again resorted to electrical, radium, and other medical claptraps. Within three months he was a blind man again.

So, it is safe not merely to admonish, but to demand of the patient that he will surround himself only with constructive and helpful associations, friends and reading.

Believe in Your Healer

One seeking health must, above all things, have faith in the practitioner. It is obvious that the patient seeking health aid from a mental therapeutist must have at least as much faith in his practitioner as the patient has in his family phy-

sician. If the patient does not, and cannot have faith in the healer, then the wise thing is to find some other practitioner—one in whom implicit faith can be imposed, otherwise there may be no healing. The stronger one's faith the quicker will be the healing.

Unfriendly Suggestion

There is another thing that the patient must guard against very carefully, and that is, as we have mentioned in the forepart of this volume, to avoid "unfriendly" suggestion, especially negative suggestions of a religious character. As we have already stated, a man's faith in Deity is the strongest faith possible and, likewise, his religious prejudices are the strongest negative suggestion he can have.

C. Franklin Leavitt again says, "There is something that the patient has to do."*

Then, if I were you, I should also work out a sort of creed to tie to—a clear-cut, pregnant statement of what you want to do, why you think it can be done, and how you are going to do it. Something on this order:

"I believe I have within me splendid reserves of power and wisdom, which have existed up to now, for the most part, unrecognized and unutilized. I believe these latest resources can be made available through *right thinking* and *right living*. I believe that, 'As a man thinketh in his

*"Are you you?" C. Franklin Leavitt, Publisher, Chicago, Ill.

heart, so is he,' and that this works by means of the law of SUGGESTION. I believe that FEAR constitutes harmful suggestion, and FAITH beneficial suggestion. I am determined that from now on I am going to use the force of AUTO-SUGGESTION in a scientific manner, and give myself only the auto-suggestions of FAITH, as far as possible, so that I may become the healthy, happy, successful man I desire to be, and that I know I CAN be, if *I fulfill the law.*"

Make this longer, or make it briefer, as you prefer. The thing is to work out something which will express what *you* feel to be true, something which will help *you.*

Next comes your INVENTORY OF WEAKNESS. Sit down and face yourself in unflinching scrutiny, my friend. Look at yourself as if you were someone else. Write down the faults you see.

Perhaps physically you're a bit "soft" or undeveloped. Perhaps certain ailments will have to be jotted down on that list—indigestion, headaches, constipation, catarrah, rheumatism, etc. Probably you have, naturally, a good constitution. Maybe you haven't. Possibly you are actually ill.

How does your brain work—vigorously and clearly, or in a blurred, sluggish way? Are you self-confident, determined, efficient, successful, happy—or will you have to write down, "Not so very successful, not so very happy, self conscious, vacillating, timid, and lacking in initiative." Are you optimistic or pessimistic, poised or nervous, sweet tempered or grouchy? Are you living?—loving?—growing?—serving?—enjoying life?

Ferret out every weakness. Then think into the "why" of each one. Among these whys you will find hereditary

tendencies, incorrect training in childhood, ignorance, laziness, habit, lack of ambition or lack of real desire to be different, lack of self-confidence—and the fact that you haven't THOUGHT enough or thought RIGHT.

First of all, we can eliminate our parents and ancestors as a source of trouble, for although these may have handed down to us certain tendencies, tendencies, as I have told you before, can be destroyed. No one is "fate-driven." Each is really the "Captain of his own soul," the "Master of his own fate." We can "get there" in spite of handicaps. I feel almost like saying because of them. For in order to develop our strength we need resistance to come up against. EFFORT is necessary if anything worth-while is to be accomplished. What you will be in the future depends upon how much of an effort you have had to make. Our old friend, William James, tells us that "Man *is* the amount of effort he is able to make."

Following upon this earnest consideration and analysis of your weakness you are now to turn your eyes in the other direction and look at the perfect man you'd like to be, or, rather, that you intend to be—the man you really *are, in your true self.* See him in all of his physical vigor and soundness and fine development. Note his poise, his power, his confidence, his optimism, his alertness, his self-control. See how efficient he is, how happy, how successful! Put in all the details you want to. Make that picture seem as real to you as if you were all of that NOW. Don't be afraid to make it big and daring and colorful. Remind yourself of those stored-up treasures within you. Remember what thought can do. Believe—KNOW—that *you can be all this.*

You will make this dream-picture into a living, breathing reality through observing certain laws.

Some of these are physical and some mental. Because I specialize in the mental end of things people are likely to think that I ignore the physical. I certainly do not. That would be neither sane nor scientific. One cannot neglect either the physical nor the mental. Both must be taken into consideration. You will need to examine and perhaps reform your habits of diet, exercise, rest, recreation, etc., just as you will need to examine and reform your habits of thinking. In this book I am concentrating upon the thinking. I am, therefore, concerned mainly with mental laws. The thing you are going to have to do is to change from one habit of thinking (FEAR-thinking) to another habit—FAITH-thinking; from a negative to a positive mode of thought; from the indulgence of the emotions of hate, depression, irritability, self-distrust, discouragement, worry, etc., to the cultivation of such emotions as confidence, love, courage, poise, independence, strength and peace.

There is another thing which the patient must do in order to help the practitioner and God to effect the healing and that is to establish as a predominant mental attitude,* one that is cheerful, optimistic, hopeful and faithful.

At first this will be a shock to some good people seeking health. They think it is simply impossible to get out of the rut of gloom. They think to be in the dumps is their nature. To dwell upon

*See "The Hidden Power of Thought," 25c, by the author.

the dark side of life is their "joy." Some people think they can not be happy unless they are in poverty, sorrow and trouble. No doubt this frame of mind is the thing that has made them sick.†

Someone has beautifully put it in this fashion:

It is just as easy to go through life looking for the good and the beautiful, instead of the ugly; for the noble instead of the ignoble; for the bright and cheerful instead of the dark and gloomy; the hopeful instead of the despairing; to see the bright side instead of the dark side. To set your face always toward the sunlight is just as easy as to see always the shadows, and it makes all the difference in your character between content and discontent, between happiness and misery, and in your life, between prosperity and adversity, between success and failure.

†See "Psycho-Analysis, Kinks in the Mind."

Would You?

Learn to look for the light, then. Positively refuse to harbor shadows and blots, and the deformed, the disfigured, the discordant. Hold to those things that give pleasure, that are helpful and inspiring, and you will change your whole way of looking at things, will transform your character in a very short time.

A great many people think they would be happy if they were only in different circumstances, when the fact is that circumstances have little, if anything, to do with one's temperament or disposition to enjoy the world.

I know people who have lost their best friends, who have all their lives been apparently unfortunate, have struggled against odds and have themselves been invalids, and yet they have borne up bravely through it all, and have been cheerful, hopeful, inspiring to all who knew them.

You who are always unhappy, who are always grumbling about your circumstances, hard luck, and poverty, must remember that thousands of people would be happy in precisely your condition.

Nothing to "Curse"

The old mediaevalistic, aye, the old early Latin theology which has been elaborated upon in the modern day church has, by way of its fear suggestions, had untold influence for sickness in more ways than one.

The orthodox narrative of Adam and Eve's wrong doing and the implication contained therein that a curse was put upon the daughters of Eve, thenceforth to give birth to children in agony has made thousands of years of suffering that ought never to have been.

Of course the great suffering at delivery has been augmented by wrong eating, living and dressing, especially the last. The foolish idea that a woman has to encase her form in whale bone, steel and lace is next door to insanity. We are getting away from it little by little, but I suppose there are still some women who think it is immoral to go without a corset. In fact, some think it's an offense against nature and blasphemy against God to follow such a foolish fashion.

We have sent our little tots to Sunday School. Here the girlies have heard the story of the curse put upon the female species. She hears about the hard times and the birth pains, her mother talks about it and her relatives mention it until it has become such an obsession that the way has been paved for an unnatural delivery.

The curse in Genesis put upon the head of woman has had its subconscious deadly effect upon womanhood for thousands of years.

Condemnation and Damnation

We have heard so much about sin, sickness and the devil and what will happen to us if we get our just deserts, that our minds have been set ablaze with pictures of the terrible, all devouring fire which "never shall be quenched" and with the everlasting dream of gnawing worms, the bottomless pit and the outer darkness. So, consciously or unconsciously, when a child or later, you may, in such wise, have been a victim of religious intolerance, condemnation, damnation or hell.

This kind of teaching has set the world backward in health and happiness a trillion years. It has occasioned poverty and limitation. It has caused paroxysms and spasms of mental torture and physical suffering that even the angels themselves could never record. It is about time that we begin to look up to the Star of the East and have our minds fixed on God, remembering the pronouncement of Isaiah, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Had our religion for these centuries and centuries and centuries, been one of charity, good-will, mercy, fidelity, kindness, brotherly love and meekness, there would be very little sickness in the world today. The wonder is that the world has any health at all.

In Practical Psychology and Sex Life I have made it very explicit and emphatic in the Chapter "How to Demonstrate to Get What You Want" that certain fundamental things are necessary before we may hope to have demonstrations. One that I mention is the fact that we must, as a preliminary, empty our minds of all preconceived ideas, erroneous teaching, inharmonious and negative thinking of every kind and description. This is not always easy to do. In fact, I believe one of the hardest things in the life of each one who aspires to be healed is to pull up by the roots our old way of thinking—our negative side of life, our inharmonious mentation and our fixed habits of wrong thinking of every description. For example, when a man finds out that his sickness comes from jealousy, hatred, envy, worry, the biggest battle of his life for healing is to make up his mind that he will conquer the demon of hate, jealousy, envy or worry. Therefore, the *first thing* and the *hardest thing* and the *most essential thing* for him is to decide that he is going to conquer his wrong thinking. David says that "he that ruleth himself is better than he that taketh a city." It means real heroic blood for the people who are ill because of wrong thinking, to resolve that they will conquer the

demon of wrong thinking which has obsessed their mind.

As a rule the person who is cultured and refined and educated finds it the hardest to make such a decision, not so much because he fails to recognize his own shortcomings, as that he doesn't see why they have anything to do with it.*

"Sometimes we are rather inclined to think that thought is the very highest function of our being. Then we lay great stress on the intellectual side of thinking and declare that reason is the one supreme fact. But there is something more than reason in the life of man—something more than thought; there is something that produces thought and transcends it."

If you have a logical mind and a scientific mind and a well-trained intellectuality and you are inclined to reason out everything before you take your next step, you are probably going to have difficulty in believing and practicing the outline of this book—you have so much to get out of your mind. The fact that you have a strong mind very often becomes a handicap to your healing. You

*For scientific study and understanding of how our wrong thinking produces sickness, see chapters on Chemistry of Thought and Vibration in Applied Psychology and Scientific Living, Vol. 1 of this series, and Psycho Analysis-Kinks in the Mind.

let reason stand in the way. You let reason clog up the channels of healing—the influx of the soul.

But I am sure if you will again re-read chapters on Vibration and Chemistry of Emotion in Applied Psychology and Scientific Living, your reason will make you well, for it is so explicitly outlined in these chapters that any logical, mathematically inclined reasoner will have the proper stimulation after reading those chapters, for healing.

While we are speaking along this line, it is well to mention that children are very often more easily healed than adults for the reason that they have not clogged their minds with preconceived ideas, with false religious teachings, with erroneous conceptions of the philosophy of existence, but are open to conviction because they have a simpler faith in God.

The child does not reason why God is, where he came from and what he's going to do. He just believes in God, he possesses that child-like explicit faith which the man who tries to reason the why and wherefore of life, may get only as a result of a hard and strenuous re-education of his philosophy of existence. Not only are children healed easily in mental science, because of their great faith in God's power to do all things, but they are

often a great help in healing others. They lend the assistance of their faith to adults who have been out sailing upon the sea of reason, and who cannot grasp the idea of healing without a re-education of their religious and philosophical beliefs.

That is one reason why some so-called, miracle producing fanatical religious healers attract to them the uneducated and the uncultured and very often have most wonderful temporary results. The uneducated person lives in the realm of superstitious faith and this superstitious belief in the miraculous power of God very often gives him a temporary, sometimes a permanent healing.

So if you seem to be a little slower in grasping the idea of mental healing, it may be because of your logic and your reason and your intellectual development, but do not let these stand in your way. May we impress again upon you the scientific simplicity in chapters on Vibration and Chemistry of Emotion to be found in Applied Psychology and Scientific Living.

Someone has beautifully said in the evolution of life we must unfold to that which tends toward the perfect likeness of God. In some lives this comes gradually, while in others the development is more rapid. Whatever may be the evolutionary development of your mind, be you, however,

close a reasoner, or a logical thinker, healing for you is now able to manifest itself from the power within to the likeness of the perfection without.

The healing spirit of infinite love now surges through you, making you well, whole and complete.

If a patient fails to be healed, the fault may lie with the practitioner, or the patient may be in a state of resistance. In some subconscious way he may be clinging to negative thoughts, unholy desires, or be doubtful of the outcome of this method of healing. The patient must learn to "let go."

"Make It Up"

George C. Tenney, from experience in a sanatorium, writes:

To help a person who is at outs with everything and everybody is like trying to save a drowning man who is determined to drown. Some people spend most of their time in hunting themselves over for some new ailment, and when they have found it they are the most happy that they ever are. Immediately they hang it about their necks, where it becomes an additional millstone to drag them down. Nothing does so much to obstruct the work of restoring normal conditions as for the individual to wage continual war with his situation and surroundings. Giving medicine or treatment to a person whose mind is in the turmoil of discontent is like pouring water into heated

oil. Irritation and disturbance is the consequence. Healing is the work of divine power, and in the use of divinely appointed means for the recovery of health it is as necessary to be in harmony with the application of those means as though the Divine Master were himself applying the means. A good and wise Providence is seeking to work out for us a noble end; and contentment means being in harmony with the work that is being done for us, whether that work be agreeable to our feelings or not.

"It matters not what may be the cause of the trouble in the anxious mind," says Dr. A. J. Sanderson, "the results upon the body are the same. Every function is weakened, and under the continual influence of a depressed state of mind, they degenerate. Especially is this true if any organ of the body is handicapped by weakness from any other cause. The combination of the two influences will soon lead to actual disease.

"The greatest barrier in the way of the healing process, especially if the malady be one that is accompanied by severe pain, is the mental depression that is associated with it and often becomes a factor of the disease. It stands in the way of recovery sometimes more than do the physical causes, and obliterates from the consciousness of the individual the wonderful healing power of nature, so essential to recovery."

Coue tells him he is going to get better, and adds:

You have been sowing bad seed in your Unconscious; now you will sow good seed. The power by which you have produced such ill-effects will in the future produce equally good ones.

Mental House Cleaning

It is as impossible sometimes for a mental healer to help a patient who has a disturbed conscience, as it is for him to heal a person who holds murderous thoughts. "Argul," the patient must have a mental house-cleaning, sweep out the rubbish of mental offenses, so that his conscience can be clear. Without a clear conscience, do not expect too much from your healer.

John Murray, in "How to Get Well," says:

The Apostle says, "Ye ask, but ye ask amiss that ye may consume it upon your lusts." If life, and health, and strength, and prosperity are worth anything they are worth the sacrifice of our dishonesties and deceptions, and we ought not to feel offended when one points out to us the errors which are standing in the way of our attaining these blessings. He is not my friend who, seeing my afflictions and knowing the sins which are responsible for them. hesitates to warn me of them lest he incur my ill-will. How readily we say if our friends would cease doing what they are doing they would quickly recover, but we usually say it to someone other than to them. What we say may be the truth, but we are telling it to the wrong person.

Patients may sometimes deceive themselves and their practitioners as to the real cause of their mental, nervous and physical diseases, but as the Bible puts it they cannot, "Mock God"; that is, they cannot fool the Law of sowing and reaping. I have known patients to expect healing

while living in concealed adultery and marvel why they did not get it, while others have had an idea they could be patched up in order to grow strong enough to carry on some nefarious business.

As we mentioned elsewhere, the best healer is the one who, kindly and lovingly, points out the errors in the patient's mental machinery which are producing his trouble and keeping him sick.

Recognizing that wrong thinking, living and "sin" had caused sickness, Jesus delicately and beautifully admonished those he had healed to "Go and sin no more."

It is impossible to heal the body and keep well if we do not cleanse the mind and purify the soul and "keep clean!" This is what Christ referred to when he said to the scribes and Pharisees: "Ye make clean the outside of the cup and of the platter but within they are full of extortion and excess."

Someone has said:

It would be foolish to make the outside of the platter clean and to leave the inside untouched, for this is practically what we do when we try to heal the body without first cleansing the mind. To do so, as someone has said, is like rushing into a burning building and, seizing the clothing of a man overcome by fumes, leave the man himself to be devoured by the flames. Just as the body of a man is more than his garments, so the mind of man is

more than his body, and it is for this reason that due attention should be paid to the mind.

John Murray is right:

The remedy is at hand, but the healing water of life cannot be poured into the vessel of the soul until the soil is emptied of all that is unlike God. This is the soul's responsibility to make clean the dwelling place of the Infinite in us. Let us purify our minds of the dross of all uncleanness and the healing energy of God will circulate through every artery of our being and we shall be made "Every whit whole," Spirit, soul, and body.

What Next?

After you have forgotten all wrongs that have been done to you, never cite them to yourself or to anyone else. Every time you do, you are simply tearing open the old mental sore which should be allowed to heal through forgetfulness.

Not only must we let go of negative thinking and wrong living, but the patient must learn to relax, mentally and physically. This may be done as Winbigler says.*

Relax

He must relax mentally and physically, holding the thoughts: "I am relaxed, quiet and peaceful." "Peace fills

*See "Concentration Made Easy" and "How to Relax," by the author.

my whole being," and mentally intending and seeing that it does. Having an open and receptive mind. Forgetting the ailments and thinking of health, peace and strength; thinking all that is good, true and beautiful; expecting a realization of these things in the whole personality. Expecting a clearer view of the truth and mentally laying hold of the truth will greatly help. Being ready to receive is a better attitude than mentally reaching out after what the healer gives, as that mental state will have a tendency to make one anxious and tense. This condition will cause all kinds of thoughts in the mind of the patient and interference with the work to be done. Holding the thought of complete recovery, renewal of spiritual power, and a full realization of the presence of God will help in the work. Having confidence in what is being done and obeying directions. Refraining from thinking about his ailments and refusing utterly to talk about his sickness to his friends. Health is what is wanted and the way to get it is to think, talk, dream and mentally picture it to one's self and others. This is and ought to be also the healer's attitude and will be if he is to succeed in his work. If the patient talks the opposite he is undoing all the help the healer is giving, rejecting all thoughts of health which he is sending and undoing all that the patient can help to do for himself.

There is another element which enters into healing, at which we have merely hinted, which is extremely necessary and must be scrupulously followed by the wise patient, and that is to conform with the natural hygienic laws of living.*

*See Volume 6 of this series.

Elizabeth Towne has well expressed it.†

What life has done once she can do again. As long as life lasts it is not too late to turn the tide of dissolution in any organ of the body. But the longer the dissolution has been going on the more attention, intelligence, will and persistence it takes to change the current. But it can be done.

If I should find my eyes beginning to trouble me I would heed the call and correct the causes immediately. The first cause of any disease is constitutional, not local. If my eyes troubled me I would first clear my system by a series of short fasts, along with plenty of all-over exercise, as much as possible out of doors, including plenty of systematic full breathing accompanied by positive affirmations of health and joy.

I would rest my eyes often by changing work, and by stopping frequently to close them for a few moments and then to roll them slowly three or four times from right to left, and then from left to right—rolling them clear around, as if following the outline of a great upright hoop in which I was standing upright. This movement brings into play certain eye muscles and nerves which are never used in ordinary work, thus correcting the usual eye strain. If I used glasses at all it would be for the same purpose—to change for a time the focus, resting the tired muscles and nerves. I would use my eyes without glasses until slightly tired; then rest and exercise them a bit and wear the glasses for a time while working. At the first symptom of tiring with the glasses on I would repeat the rolling

†Elizabeth Towne's "Experience in Self-Healing by Herself," The Elizabeth Towne Company, Inc., Holyoke, Mass.

exercises and lay the glasses aside again, repeating the change as often as necessary.

And every time I was in any way reminded of my eyes, especially every time I exercised them or changed to glasses or back again, I would take full, even breaths of fresh air and tell myself positively and repeatedly that I am growing strong and my eyes are gaining fast—that my eyes are developing, growing, in wisdom, power, life, beauty and joy of seeing.

All failure of eyesight is probably due to overworking one particular set of eye muscles and nerves; giving them more work to do than you give them energy to work with. These nerves and muscles fag out just as you would if kept at one particular kind of work until it became mechanical and then hateful to you.

All your body is intelligent and must be treated considerately if you would have it work well and grow strong at it. Respect your eyes, and give them rest and recreation enough, change enough, to enable them to enjoy their work. If your eyes receive respectful treatment they will with every year increase in usefulness and intelligence.

A. B. did not respect her eyes; when they complained she reproved them and told them they could do it and they must, so there! She used brute will upon them; instead of treating them in the respectful, kindly manner which would have roused the will within them. Have you not seen a mother drive her child, and noted the inertia and resentment of the child? Have you not seen another mother smile at her child, turn its attention by a story which roused the child's desire to do, and then noted the ease with which the child obeyed? The first mother tried

to move her child by her own will; the second one kept her own will passive and called out the child's will—by sympathy, faith and the power of her own soul-shine.

Eyes are made of the same stuff as children, and need the same sort of treatment. A little change for them, a few smiles on your part, plenty of faith in their right desire and power, and they are ready again for work. And by and by they will have learned to work happily along without any particular thought on your part.

A little humoring, a little more patience, a lot of cheerful belief, and plenty of repetition, will rouse the eye-will to habitual good and happy work. If you take pains to apply these at the first symptoms of rebellion your work will be easy; if you persistently ignore and frown upon your eye rebellion until rebellion becomes habitual and eye nerves and muscles badly fagged, it will take more time, attention, humoring and repetition to get your eyes back into their naturally good humored and willing condition—to get their will roused.

Eyes develop by using them; but not by using them against their will.

Then the patient should ever remember that people who are nervously inclined and taut and tense should bring themselves to a stop now and then when they discover that they are under too great a strain. They may find themselves hurrying along in an unnecessarily tense frame of mind or becoming inwardly excited. Very often all that is needed in order to prevent serious trouble is to remove some of the pressure, lift the

lid, slow down the gait, get hold of one's self, let up and then find quiet and repose in relaxation.

"The instance is related of a student in the University of Leipzig who was in such an intense state of nervous strain that the students and professors were much alarmed at his condition. As the result of good advice he took up the habit of sitting quietly by himself for about fifteen minutes each day, in absolute silence, maintaining as nearly as possible a state of perfect composure and muscular rest, banishing all thought and all activity. In a short time he made a very noticeable improvement, and finally recovered his health. The mere effort of maintaining an easy, relaxed state of mind and body had relieved him of the inner pressure."

One of the first things a patient has to learn is that there is no sensation where there is no consciousness, and that there is no consciousness in the body independent of the mind. It is astonishing what relief this conviction brings to mind and body, for when a man knows that his body can experience no sensation save that which is forced upon it by *fixed attention* he begins to look away from the body and to be present with the Lord, as Paul puts it. In addition to all that the practitioner may do for a patient, the patient must learn to cease talking and, so far as possible, thinking about himself in a morbid way.

Most of us have a persistent habit of dwelling on every little ache or pain as if it were the sure harbinger of some terrible and incurable malady. We read everything obtainable which is descriptive of our symptoms, until we become persuaded that we are in a very serious predicament; and, indeed, we are if we do not discontinue our morbid imaginings. It has been discovered centuries ago that to dwell morbidly on bodily sensations tends to produce disease where there is none, and to aggravate it where as yet it is in its incipiency.

It is for this reason that the patient must make a covenant with himself to resist the temptation to indulge in morbid thinking and talking if he would rise above his maladies, for it is as necessary to resist sickly thinking and talking as it is to resist sinful thinking and talking, though we have not hitherto been so instructed. This may be a New Thought but it is nevertheless a good Thought. If it has been a pleasure for us in the past to discuss our symptoms and add to them in consequence, it might be well for us to discontinue the practice and note our inevitable improvement.—John Murray.

In other volumes of this series, the author has dwelt at great length upon the impression which every thought, conscious or subconscious, makes upon the cells of the body. Every conscious thought is registered and imprinted in the subconscious mind. Every wrong thought, every idea of sickness, poverty or failure, upon which one dwells, is being expressed in

the body. So, every good thought of health, happiness, prosperity, harmony, growth and success is at once registered in the subconscious mind and becomes active in the cells of the body, making the body like the things we think upon. So the patient should form the habit of right-thinking continuously. It is not enough to "hold a thought" for fifteen minutes a day and then, for the rest of the time, hold wrong or negative thinking. The results will be in proportion as we expect. Therefore, the predominating thought should be constructive. The patient should form the habit of thinking health, success, harmony, prosperity, love, growth and joy.

Eye Specks

I am often asked in my classes how to remove specks floating before the eyes. There is a science now which diagnoses all kinds of diseases by specks in the eyes. One speck in one location means liver trouble. Another speck in another location means stomach trouble, etc. The person who is looking for mental healing need pay no attention to these specks for when the mind heals the body, these specks disappear. Discussion of specks is only another of the horrible, unfriendly suggestions which merely make us worse when

we see a speck and want to know what has caused it.

When the physical condition is corrected, the specks disappear.

To wonder what the specks mean and to be told that some of the organs are out of harmony is only adding more emphasis to the unfriendly suggestion—making it harder to be healed.

When the physical is corrected, the specks before the eyes disappear. Never mind what caused the specks; never mind how long they have been there; never mind how long they shall stay, just know that by physical correction nature adjusts herself correctly in every respect and all evidence of inharmony disappears.

Do Not Believe All You Hear

The patient must not be disturbed by any suggestion of the diagnostician and, *above everything,* must not be always offering a defense or a negative suggestion to counterbalance the work of the practitioner by continually believing what the diagnostician has told you is the trouble.

How often, oh, how often, in my classes do people ask, "Do you think I can be healed of deafness?" or something else; and then immediately follow their question with the counter-sug-

gestion, "The Doctor says my ear drum is punctured"; or "The physician says I have a floating kidney"; or "The specialist says I never can see again." As long as the patient believes what the diagnostician has said, so long will his healing be delayed.

The mind cannot entertain two thoughts at one and the same time. You cannot believe in health, harmony, growth and strength if you hold a counter thought of punctured ear drum, floating kidney, or any other floating thing.

Of course, if a man's leg has been cut off we can't expect it to grow back again. Tadpoles can grow another leg but, so far, man has never done it. If an ear drum has been punctured or destroyed, one may not grow another ear drum, but the one great thing to remember is this: *the doctor does not always diagnose the case correctly!* Thereby hangs a tale—perhaps the tale of your perfect healing. We always instruct our classes, "Do not believe everything you hear." That's the only safe place any patient can head in. If you doubt my suggestion and want to prove for yourself that doctors can be wrong, go tomorrow to ten different physicians and ask them to tell you what is the matter with you (whether you are sick or well does not matter) and I will wager

that there won't be three out of ten doctors who tell you the same thing. What will happen? They will not diagnose correctly. They will tell you merely what they think is the matter. That does not necessarily make it true. Doctors are human; they make mistakes, and, inasmuch as there will not be three doctors out of ten who will give you the same diagnosis, it is safer to proceed upon the assumption that, when you are told you have a floating kidney, or a punctured ear drum, or anything else, that the doctor has guessed wrong, than to think that you have been given a correct diagnosis.

I say from this hangs a tale—the tale of your health or your sickness. Believe what the doctor says, if it is negative, and you will get the result of your belief. If the doctor is right, thinking health is bound to give you an uplift of spirit and an improved mental outlook, which is a thousand times better. If the doctor is wrong, to believe in health, harmony, growth, success means that which you think will come to you.

Form Right Habits

A patient should help himself by establishing good habits. The subconscious mind is a creature of habit. Thought is a habit as well as any part

of our actions. Therefore, form right habits of living, acting, thinking.

If we learn to think rightly, learn to think on wholesome subjects, learn to think along the lines of health, learn to banish morbid and unwholesome subjects: in a word, if we learn to think along the lines of health and make a habit of these things, we shall wonderfully stimulate and direct the subconsciousness.

And, finally, the patient must form the habit of daily reading, as well as daily concentration, visualizing or the "silence"—either way you choose to express it.

When one reads these books on Fundamentals of Practical Psychology and Health as he does an ordinary novel, the benefits derived will not be very lasting.

When one will devote from fifteen to thirty minutes a day for several weeks—the longer the better—reading, relaxing, and absorbing its vibrations, relating with the currents which inspired it, and with which it is impregnated, the unfoldment which will come to such a life, the revelations which will be given to such a soul, will be most constructive and beneficial.

After one has learned to relax in mind and body the spirit of attention and expectation must be aroused. These mental processes are wonderful motor forces, and the limit of their influence upon the body for good or evil is well nigh beyond belief.

Over-Eating—Castor Oil

Eighteen cases of sickness out of twenty, or probably ninety-eight out of a hundred, are due to wrong or over-eating. So if you are sick, the very first thing is to go without eating for a day or two, especially if you have no appetite. The old medical way of prescribing some kind of a laxative had virtue in it, but a person should be very careful when using laxatives. Some medical authorities now say that castor oil, that good old stand-by castor oil, is one of the worst things to react upon the bowels and cause constipation.

Most careful attention, therefore, should be given to one's eating or rather cessation of eating, and to keeping the bowels open. Better than cathartics are nature's laxatives, copious draughts of pure water and rest from eating. Breathe often and deeply and expose the body to sunshine and fresh air. Rest and sleep all you possibly can; bathe often in tepid water; lie down frequently and relax in mind and body, do not give in to your feelings of lassitude, sickness or to your troubles.*

*See Relaxation and Concentration Made Easy.

With this preparation have faith that you possess the power to bring back the health that you desire, for the main thing is your attitude of mind. This is absolutely the first and most essential thing for health. Suggest to yourself health, power, strength, vigor, vitality, peace, love, joy and prosperity.*

Last but far from least hold a picture of health, strength and vigor in your mind. Summon up a strong desire to carry this picture into the body and impress your thoughts with it and call upon the will to back up the desire.

Watch This

Whatever may be your defect, do not hold thoughts that other people have had your same ailment and have become worse and worse, or have died. Suppose people have died of consumption, Bright's disease or lumbago. What of it? Instead of thinking that you may do the same, hold the thought and mental picture that every disease and trouble under the sun are amenable to suggestion and can be corrected by proper mental attitude; that the eternal principle of life

*For specific affirmations, see "Affirmations and How to Use Them"—25c, by the author.

is perfect; that you are made in the image of God (in the spirit of God) and that you are a perfect child of the living Father. Get into your consciousness the positive and correct idea that right thinking, coupled with right living, such as proper breathing, regular exercise, careful diet, plenty of sunshine and fresh air, is the solution of the health problem.

Not only hold these thoughts but get busy right away in correcting your breathing habits, your eating and any other violation of hygienic laws you may be guilty of.

This makes a wonderful addition to your suggestions for health—that is to say, correcting faulty habits and conforming to proper hygienic laws. Elsewhere we have shown that much disease is imaginary. If your disease is not imaginary, but real, it matters not. Right thinking and right living usually correct all physical inharmonies.

If the patient is unable to convince himself that the foregoing is the right program to pursue, he should seek the aid of an experienced practitioner or associate with someone who has healed himself by mind. All healing that has ever been effected by mind has been effected by suggestion.

Consequently your physical condition from now on depends upon the kind of suggestions with which you surround yourself.

Many people are sick because they are unconsciously the recipients of negative suggestions from some quarter. Hence the patient, knowing the power of suggestion, consciously or unconsciously should seek every means whereby he can surround himself with positive, constructive health suggestions.

Association with other people of like mind will be a great assistance here. An added power for suggestion will accrue to the patient if he employs a regular trained healer to help him correct his physical inharmonies.

And, by all means, take time each day to read approved works on suggestive therapeutics. The present series of books represents years of study, research and actual experimentations and will give the person seeking health the necessary reading material for many a day.

The success of the great Christian Science movement is due in large measure to the fact that it enjoins upon its patients—those who have been healed, as well as all of its members—to follow carefully a daily course of reading.

The patient who is going to be fair with himself and who expects that God will heal him, must be fair with God and do his part in helping to effect a healing and to keep himself healed after the cure. Next to association with others, there probably is nothing, more helpful in this regard than daily systemized reading.

The patient should follow a daily course of reading.

An essential article in the program of anyone resolved upon maintaining or acquiring good health is to acknowledge one's own potentialities. In fact, it is a duty not only to acknowledge but to assert and make claim to this potential force within.

Think On Your Own Power

One must think that he is made for health and for happiness, that he is created a child of God. He must do nothing less than live up to his birthright.

Paul says, "Beloved, now are we the sons of God." That is the thing to believe, not that we are sons of the Devil, as we used to think, but sons of the Eternal Father, from whose love we never can stray.

With this thought in mind, you are, in God's thought and love, a nobler being than you are at present revealing. You have a greater power than you are exercising—aye, you can render a fuller service to yourself, to man and to God, than you have as yet dreamed.

Thoughts in your heart make deeds in your life. The thoughts which you think, made the body which you have, and your thoughts do not end with the thinking.

Thought is power, the most resistless power in all of the universe and it is puissance in reality, for every thought leaves its impress within and without. Thought leaves its indelible record within the body and builds the external world without.

Tennyson voiced this in his Ulysses, when he says, "I am a part of all that I have met," so are we a part of our environment, of our association, and of all thought waves making vibrant the ether around us.*

Also all that we have thought becomes a part of us, all that others think and that we absorb, becomes a part of us. Every evil thought degrades us, stains and scars the fibre of our being. Every

*See chapter on Vibration in Applied Psychology and Scientific Living, Vol. 1 in this series.

good thought is a new strength and blessing to the soul.

A noble soul is built up by noble thoughts.

We have had many prophets sent from God in all ages.

Listen to these persuasive words which express a great truth and living possibility, a potential dynamic power, the appeal of the apostle.

"Let this mind be in you which was also in Christ Jesus."

Something of that mind which was in Jesus, the supreme exemplification of the Divine in man, we may have if we ask for it, expect to have it, think the thoughts and live the life which express his mind.

"The mind of Jesus was purity, humility, nobility, divinity and the mind of Jesus was wise with a heavenly wisdom and warm with divine love."

Anyone can emulate to a higher degree than he is now doing, the example of the great teacher. A man's thoughts cannot dwell in an atmosphere of goodness without by very contagion becoming permeated with divine ambition.

No Prejudice

Prejudices of all kind should be dismissed from the mind. Make the mind as receptive to the understanding of the truth as possible. The more open the mind for an understanding, the more expectant the attitude, and the stronger the faith of the patient, the more speedy will be the results.

The thought for health, success or happiness may readily be made a predominating thought. If a person thinks of health fifteen minutes a day and the rest of the day is spent in wrong thinking, you have some idea of the ratio of good results to bad you may expect to get.

As Thomas Parker Boyd says:

It is well to remember that a single thought may enter into the mind with such illumination that the ills of the body will be shed in a moment, and also that the result of years of right thinking may be undone by surrendering to the withering effects of a few minutes of the wrong thinking that anger and passion can set going. Right thinking all the time is the only way. Get the habit.

The method is as certain as the principles of mathematics, or those of logic. Two plus two never made anything else but four, and the whole of anything is equal to the sum of all its parts—nothing less and nothing more. You are working now in an exact science. Stick to the known principles and you will get results.

Must Have Harmony

Very often certain members of the household have a habit of continual nagging, twitting and irritating everyone with whom they come in contact. It is most important that the atmosphere thus created be clarified if the peace and harmony necessary to health are to prevail.

Elizabeth Severn, in Psychotherapy gives an illustration which is quite apropos:

I was consulted by the mother of three young children, the oldest of whom was nine. She was greatly worried because she had discovered they were all more or less subject to the habit of *self-abuse* and one of them, a sweet little girl of six, very badly indeed. I visited their home for the purpose of studying the children without their knowledge. I talked to them about their school and other interests, and we had a very jolly visit. It was the only time I saw them. The treatment consisted, first, in dealing with the mother, whose fears for their welfare were greatly exaggerated and very detrimental to the children. I had only one talk with her before beginning the treatment, and had to leave immediately afterward for a distant city. I sent her silent messages every night at a time agreed upon, calculated to put her in a more normal state of mind, knowing that if this were accomplished the children would soon reflect the change. I also spoke to the children, sometimes aloud, calling them by name, and affirming that they would be released from their bad

habits. Also I tried to see them protected and directed from a higher source, making both myself and their mother media for this purpose. I had great difficulty in restraining the mother from constantly talking about their faults and nagging the innocent children, but when she succeeded in conquering this bad habit the rest of the cure was easy. Weekly letters from her reported first a diminished indulgence in the habit by all three, and by the end of a month a complete freedom from it.*

Thinking—Eating—Breathing—Exercising

Before we take up the practical administration of methods of healing, it must be thoroughly understood and the patient must be convinced that right thinking is the first step, right eating, the second, right breathing the third and exercising the fourth.

The most that any practitioner can do to help another is to inspire him with the faith, confidence, expectancy and assurance that he, the patient, has within himself the power for healing.

Unconsciously the patient may rely upon the reputation of the healer or may think that the healer has the power to heal, which is all very true, but after all, it is the faith which the subject has in the demonstrator that arouses within himself the healing power, the spirit within.

*For the scientific and practical application of the law of absent treatment, see Mental Radio, by the author.

Method of Healing No. 10

So each person may do a great deal in helping to heal himself, as by hemisphere therapy, charging the subconscious mind before going to sleep,

Eating
Breathing
Exercising*

Let him prescribe silent treatment for himself during the day, as by becoming passive and "holding the thought" of health, (any health affirmation in this book or others will do).

This kind of self-treatment is, by some people, practiced better by talking out loud instead of silently, or taking the affirmation in a rather low monotone voice.

Or try walking and with every step keeping the mind in rhythm, holding the thought for health, such as (mark time) health, life, love, God, health, life, love, God.

Breathe and Think

Indulge deep breathing, either standing by an open window or walking the streets and with each

*All of these have been scientifically and practically handled in Practical Psychology and Sex Life, Vol. III of this series.

breath, breathing in health, taking such affirmations or formulae as

All divine love is perfection. I am a part of the universal spirit; the perfect creative power of the universe. The perfection of my body shall be made manifest by the operation of the perfect spirit of God within me. This perfection is manifested in every organ of my body, especially in my nose and throat.

The perfect spirit of the Infinite life-giving power sweeps through my nasal cavities, my throat, mouth and lungs, cleansing, healing, purifying and vitalizing every part. My breathing is easy and complete. I inhale and exhale easily. As I inhale I feel the life-giving power of healing (inhale as you repeat this), I feel as I exhale the outgoing ever-present life of spirit (exhale as you repeat this); therefore, I inhale (breathe in) and exhale (breathe out) life, ease, health and perfection and the ever-present spirit of Infinite love makes me well, whole and complete.

The great universe of God is filled with this life-giving presence. The atmosphere and the ether which sustain life is permeated with the life of the Infinite. This infinite life-giving spirit of God is in every nook and corner of the universe, including every cell, atom, molecule and electron of my body, and each time I breathe in the breath of life I am inhaling the God spirit of health, harmony and strength. Every time I inhale, I inhale the spirit of infinite perfection which makes my lungs whole, well and complete.

As I inhale (here the patient inhales) I breathe in (inhaling more) the energizing life-giving spirit of God, and when I exhale (here the patient exhales) I send out

the God health spirit into the universal reservoir of ethereal power (the patient still exhaling slowly without strain); therefore whether I inhale (the patient inhaling) or whether I exhale (the patient exhaling) I am breathing in the healing power of life and sending out the healing thoughts of life perfection. My lungs are therefore built over and made to function anew and perfectly in the spirit of the Infinite Creator.

The breath of God (the patient inhaling) sweeps into my lungs, health, life and perfection (here the patient exhales gently without any strain and should breathe deeply, preferably standing by an open window, eight times before taking the affirmation again).

This should be repeated at least 20 times for one treatment and as many times a day as the patient may care to repeat.

The Silence

Next to charging the subconscious mind just before going to sleep at night, one of the most important methods of healing in my judgment is practiced in the silence. The patient sits in an erect position without leaning against the back of the chair, in a perfectly relaxed condition, mentally and physically (see Relaxation in this book), hands resting gently in the lap, palms upward, the head erect. After holding this attitude, with mind and body as passive as is possible for a few moments, bring the consciousness up to the forehead,

taking your health affirmation such as, "In him I live and move and have my being."

Of all things to be considered in right thinking relative to health as well as success and happiness be sure to get the mind swept of all cobwebs of worry, doubt, misgiving, fear and questionings of whatever sort they may be about your particular healing.

Elsewhere I have given an absolutely sure cure for worry. No one can follow this and have a mind upset.* We will not, therefore, take the time to dwell upon that topic here. Suffice it to say that whatever method you follow, be sure that the mind is empty of negative thinking, doubts, fear, misgivings, grudge, ill thoughts towards others, contention, strife and *worry*. Add to this faith and the patient is ready for healing.

Reading

When one considers how many people have been sick for years, have spent great sums of money and much time trying to effect a healing by outside methods, such as medicines and operations, it is not too much to admonish the reader to spend a few days in careful, conscientious and

*See Practical Psychology and Sex Life, Vol. III of this series.

faithful introductory reading to prepare the mind for healing.

This is not much to ask of the reader after years of fruitless searching and almost unlimited spending of money to regain the greatest boon to man, his health.

It has been said by Dr. Woods Hutchinson, the world's great physician writer that eighteen out of twenty cases of acute disease can be cured by right diet, sunshine, nursing and fresh air.

We might add to this that probably nine cases out of ten of sickness result from improper nutrition and improper elimination.*

Barring accidents, wrong eating and breathing, lack of fresh air and exercise, and perhaps certain contagious diseases, nearly all of our sickness is a matter of mind.

Our sickness is mostly a matter of the mind.

Free from Condemnation

Nowhere in Jesus' practice as a healer do we find him condemning the sick or the sinful. His methods are suggested by what he said to the leper "Be thou clean." There was no condemnation, no dwelling on the man's unclean thoughts

*See What to Eat and Practical Psychology and Sex Life. Vol. III of this series.

or abnormal habits. "Be thou clean" was the sole command.

To the woman taken in adultery, the great Master said when he had asked any accuser who was without sin to cast the first stone, and they had all one by one slunk silently away, "Woman, where are those thine accusers? Hath no man condemned thee? She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee: go and sin no more."

The world is not healed by condemnation. The world is healed by positive assertions, the opposite to condemning. We are not healed by harboring within our consciousness any self-condemnation. When a person says, "I can never forgive myself for doing that, this or the other. How can I have done it? I never can forgive myself. It is impossible ever to erase from my memory my foolish thoughts of the past," that person is holding self-condemnation thoughts, which while held may probably prevent the healing or any mitigation of his condition from taking place. While self-condemnation is in the consciousness of the individual, healing cannot be effected.

"Forget It"

Many of us have the habit of throwing the searchlight of condemnation introspectively into the inmost chambers of our being. This in itself will produce sickness. Stop looking perpetually inward with the spotlight of self-condemnation but begin to look outward with the telescope of achievement. Gain self-forgetfulness if you would gain health.

Perhaps we have had a mind of condemnation either toward ourselves or others. Sometimes we are inclined to condemn all of the same sex as one who proves treacherous in some direction. Again we may condemn all who have a personal resemblance to some enemy or we anathematize all who are born under the same planetary conditions as the one who does us a wrong. Or possibly we have taken up the foolish notion of condemning society in general or chafing against our social environment in particular or we even indulge in the absurd, foolish theological condemnation of ourselves for sins of "omission and commission." These condemnations act as self-suggestions (auto-suggestions) and implant themselves upon

the delicate, photographic plate of the subconscious which in turn creates a poisonous chemicalization action in the blood, tissues and secretions in the body which often brings on sickness.

One must ever remember that whether our condemnation is for ourselves or others, it has the same effect. If the suggestion that we give another an evil thought, is implanted within our mind, unconsciously our subconscious weaves into our lives the very conditions and experiences that we suggest to another.

Keep It Up

If the patient has the strength of will to proceed until he is cured, he will find that the next time he exerts himself to overcome some untoward condition there will be far less resistance for him to overcome. Having once triumphed, the reasoning of his objective mind no longer acts as an obstruction or counter auto-suggestion but concurs in the truth of his suggestions. He then possesses both conscious and subconscious faith in his powers and finds himself operating along a line of no resistance at all.

The patient will then be able not only to keep himself well by suggesting health to himself, but

also to suggest health to others meantime adding to his own vigor and vitality. Hudson expresses it thus:

> The exercise of the power to heal in this way is never a tax upon the vital energies of the healer, but always rebounds to his own benefit as well as to that of the patient. The reason of this is obvious. The normal condition of the subjective mind during the sleep of the body and the quiescence of the objective faculties is that of constant activity. This activity, under ordinary conditions, entails no loss of vital power on the part of the sleeper. On the contrary, that is the period of his rest and the means of his recuperation. If the activities of his subjective mind are directed into pleasant channels, his bodily rest is perfect, and his recuperation complete.
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> —*From "The Law of Psychic Phenomena," by Thomson Jay Hudson, Ph.D., LL.D.*

"That old saying, 'Prevention is better than cure,' is as true of mental hygiene as it is of physical hygiene. Probably the greatest service which the mind can render the body is along the lines of preventing disease and maintaining health. A healthy and natural state of mind possesses curative value in various diseases, and the abnormal mind is known to be an actual cause of certain maladies; nevertheless, it is in the realm of prophylaxis (the prevention of disease) that the healing influences of the psychic powers figure most conspicuously."

This Is Right

Some good people seem to think that psychology will provide a short-cut to health, wealth, fame and happiness, without any effort on the part of the individual. They believe, apparently, that if you "think," you have made the only effort necessary. Their "thinking" may be slip-shod, haphazard and wobbly at that.

Some people would like to have health but they do not want to do anything of themselves to get it. They want to be rich, but they don't want to pay the price of effort, struggle and preparation in order to secure riches. They dream of how nice it would be to have fame and yet they would not work to get it. "Thinking" happiness is their obsession so they won't do anything else to have happiness. They would not for the world try to please anybody else, or make an effort to be congenial, sociable, kind or loving. Just "think" happiness and they get it. This is not psychology.

Many people are willing to be helped if God will help them instantly. But if they are sick from being gluttons in eating and ought to go on a diet, they prefer to take the easier way, the line of least resistance and be miraculously healed on the spur of the moment, thereafter to continue

gluttonous spreeing, their breaking of all natural laws, their thinking that they should remain healed forever. They want to be well by thinking about being well but not by obeying the laws of nature. It just "can't be did."

Just to think of abundance and just to think of riches, is not a cock-sure formula for securing riches. The man who has fame and riches usually has paid the price for what he has. He has worked like the deuce, plugged to beat the band and sweated like a trooper. The easy going creatures seem to forget the words of the great American poet: "The heights by great men reached and kept, were not attained by sudden flight; but they, while their companions slept, were toiling upward in the night."

No! Health, success, fame and happiness do not come by thinking alone. They may be won only by thinking, PLUS endeavor, loyalty, integrity, efficiency and labor.

It is a good thing to remember what someone has well said—"God will not do anything for us which he can do through us" and "God helps them that help themselves."

God has made it possible for man to breathe, but if man does not do his part in getting fresh air,

God is not going to work overtime pumping ozone for him. God has blessed man with an appetite that he might enjoy eating but God cannot get off of the rest of the job of creation to act as a time clock and tell the glutton when he must stop.

"God will not do anything for us which he can do through us."

Sleep and Rest

Just because Edison can get along with three or four hours' sleep, is no reason why you must. I have often been anxious to get the real inside facts about Edison's short hours of sleep—how long he keeps up his three or four hours. We used to quote Napoleon as keeping the saddle three or four days, taking but a few hours' sleep, and then we stopped, for the student of history knows that after Napoleon's saddle strenuousness, he would sleep for two or three days at a stretch. At that he died in his fifty-second year physically worn out. No one yet has been bold enough, or fair enough, or if need be, honest enough, to tell us when Edison catches up in his sleep, if he ever does, but that is neither here nor there for the reader. You live your own life, obey nature as she beckons to you, never mind how somebody else sleeps or works.

Maybe your rest would be in change of work, or a change of environment. Your rest may be in reading or traveling, but bear in mind that no matter what may be your change, whether in work, environment or travel, there must always be the right mental attitude. A doctor may prescribe a change of scene for his patient, but if the patient doesn't change his mind, the scene won't do any good. I grant you, the scene may help to change the patient's mind, but I still maintain that a change of scene without a change of mind is absolutely useless.

Many "nervous wrecks" who are making a living by keeping house for their husbands would soon be made over completely by taking a complete day's rest in bed once a week. And many a nervous wreck of a husband, who keeps himself busy paying bills for his nervously wrecked wife, would be a long way ahead of the game financially if he took a week-end's rest occasionally, away from business stress and strain. Remember, there can be no sickness where the body is physically at par and mentally poised, and most of the bodies of men and bodies of women are below par because of lack of rest.

To get the best results, and that's what every reader of this book is after, one should practice the silence at least two or three times a day.*

In addition to this, it would be most advantageous for the patient to lie down at least twenty minutes after each meal in complete relaxation, close the eyes and think of health, or take one or more of the affirmations or formulae which will be found in this book and in this series.

Should you drop off to sleep during these few minutes of relaxation, you may know that no harm is done—in fact, quite the contrary. You have been in a most beneficial condition.

Do You Love Enough?

Sometimes I feel like saying to a sick or unhappy patient, "Do you know what is the matter with you, my friend? *You do not love enough!*"

Naturally I do not often say this, however. The average patient of this type like as not would not only be very much amazed at such a statement on my part but somewhat indignant. Perhaps he would even question my sanity!

People of this type not only do not understand the serious effect on the body, mind and life of unlovingness nor do they know what love really is. They do not love, and

*This is outlined very explicitly in "The Silence—What It Is and How to Use It," by the author, 25C.

they do not know how to love, in a real, thorough-going way.

I do not mean by this that such persons have no affection, that they do not love any one. Usually they do, and this is one of the reasons why it would not be easy for them to understand this statement, that they "do not love enough." Such a man or woman may even tell you, "Why, I love too much," or "too hard," and "that is what is the matter with me."

Now, of course, loving could never make anybody sick—not real loving. The kind of loving (so-called) which must have something back in return can make you sick, of course. Real loving, which gives out freely, largely, splendidly, as the sun gives out warmth and light—could never be anything but healthful to the giver and to the receiver.

The best way to get a person to realize he should love more is to get him into the habit of loving more—perhaps by slow degrees and largely unconsciously to himself. As he learns to love, he will see for himself what it does for him and what has been the matter with him.

We are so shut up in ourselves—so many of us—in our criticisms, judgments, suspicions, sensitiveness and pettiness. We need to *let go*—to let go of all this unlovingness and open up, expand and give out LOVE, love which has no fear in it, love which holds no demands, love which is both gentle and strong, which understands the faulty humanness of us, but which believes in and appeals to the Divinity of us.

By LOVE, I mean substituting for a hard, defiant attitude toward life and people, one of gentleness and understanding. Love means that one is not critical, fault-

finding, censorious or rough; that he will not judge and condemn, but that he will be generous, tolerant, unselfish and big. Love means that a man will not see the worst in people but the best; not the bad but the good. It means giving the other fellow the benefit of the doubt, applying the Golden Rule, saying nice things about and to people—and thinking them. It means realizing that God dwells in all men and that all men are brothers. It means that when someone does you an injury you will drop all resentment and hurt and say to yourself, "He will do better when he knows better." It means feeling the way God feels.

Such love is the greatest gift one can give the world, and the *greatest he can make himself. For our own sakes,* we need to learn to love.

Unlovingness in the first place is unhealthful. Every thought we think and every feeling we feel has its effect on the body. Certain kinds of thoughts and feelings are harmful to the body. They waste energy which should be put to good use. They disturb and disorganize various bodily activities. They produce disease. They cause death. Sensitiveness, suspicion, intolerance, criticism, condemnation, censure, envy, judging, jealousy, hatred, selfishness, the desire to "do" people—these greatly disturb the delicate equilibrium of the nerves, thus throwing out of balance such activities as digestion, assimilation, elimination, respiration, circulation, heart action, liver action, etc. These emotions create headaches, constipation, rheumatism, indigestion, neuritis, biliousness, catarrh, etc.

If these feelings were persons, with the harm they do, we would long ago have caught them, jailed them, and forever put them out of existence. These are the real

murderers! And we in our foolish ignorance take them into our bosoms and hug them close and offer them our very hearts to eat out.

On the other hand, the love thoughts and emotions send real stimulation over the nervous system, assisting it in its work, controlling the bodily activities in a normal and perfect manner. Love is a real tonic. It sweeps toxins out of the body, builds up anew, reawakes, renews, strengthens, heals.

Love will do wonders in our bodies, minds and lives. The more we love, the more we are able to love and the more we shall find to love. Our faculty of appreciation will be developed through loving. The more we express love, the more shall we enjoy all beauty. We shall come to see the good and the beautiful everywhere. A great sense of gratitude will be built up in us and all these feelings will be sending deep, strong suggestions into the subconscious, which in turn will more and more firmly build these qualities into our bodies, minds and lives.

Love can do wonderful things in a practical way. An Office Manager of my acquaintance, who had a number of young girls under her, told me that on those days when she felt loving, everything went forward in her office with the most wonderful smoothness and harmony, whereas on the days when she felt a little hard or peevish or critical, she got this back from the girls. We must not forget that the good of our loving does not stop with ourselves. Each of us is a center of thought force and thought goes out from each of us in great waves. Our thought reaches and touches and influences the minds of many others. Harmony induces harmony and vice versa. Good thoughts do good, bad ones do harm.

Here is a very subtle form of social responsibility and social service. Learn love. It will do us good. It will do others good. The world needs people who can love. So many hurt us with their lack of understanding, their coldness, hardness, selfishness. There is hardly one of us, I imagine, who has not had the experience in one way or another of having been "disappointed in love"—of finding someone cared less than we thought or needed to have them care.

Because we have had this experience is all the more reason why we ourselves should make it a point to love.

Oh, my friend, there are lonely people, discouraged, heart hungry, despairing people to whom this word of understanding or sympathy or kindness will mean everything. The lack of it may mean—*anything*—tragedy sometimes. Let us not disappoint our brothers and sisters. Let us love! We shall reap nothing but benefit from it. Love is not only the most beautiful thing in the world, but it is the most practical thing in the world.

All Healing Psychological

In all of my public lectures and classes I am at pains to be scrupulously definite in my explanation that all mental healing is a psychological experience and that many people are not ready for healing. When the mind has been educated to believe or when the mind by faith believes it can be healed, the psychological moment arrives and the healing may take place.

Many people who have never pursued mental science, who have not investigated or studied its methods of healing, hear perhaps that someone else has been healed and instantly expect that they ought to have the same demonstration. They forget that in many cases the mind has to be prepared for healing. That is why so many practitioners have to see their patients repeatedly before they secure a demonstration. It is a matter of educating the subject to the psychological point, where the healing can take place.

A patient who had suffered from locomotor ataxia for twenty years, who was unable to walk without a cane or by leaning on a banister or railing had tried many things, both in materia

medica and mental science. He had even tried Christian Science which he had studied carefully for seven years. Some how or other he did not have a demonstration in this field and gave up much discouraged. He attended our public lectures, and for the first time in twenty years after the first lecture "Silence" was able to walk up the incline out of the theatre unaided. This, of course, greatly encouraged him; it was not long before he was running. In our healing class, there was much excitement, and do you blame them, when a man ran for the first time in twenty years?

Helping God to Help Himself

This man's healing was due to the fact that he helped God to help himself. He was an ardent student, and the very first thing he did after attending our lectures was to dig into reading so that he impregnated his whole mind and soul with belief in the healing power of God.

The first week after he came in contact with our system of healing, he attended the theatre and felt the old time "lightning pains" returning. In locomotor ataxia lightning pains are so called because they feel just as lightning looks when it flashes and seems as though it would open the

horizon. As he felt these pains returning, he began to take our familiar formula of Health, Life, Love, God, which had previously assisted him to ward off those severe pains. This helped him until he reached home, where he began reading of "Applied Psychology and Scientific Living," within a very short time the pains disappeared.

This man was ready for healing because he had prepared his mind. He was ready—he had paid the price—he had studied—he had thought—he had prayed—he had mastered Mental Science healing.

"Miraculous Healing" Dangerous

I believe one of the most dangerous things that could be given to the public is a so-called miraculous healing demonstration. At such a time people are healed not knowing why they are healed under influence of the "psychological spree," and when the ecstasy is over most of them, I believe, revert. They then lose their faith in God, think that God has abandoned them, and become worse than before.

They are healed for the time being, but they know not why they are healed. They know not

how to take care of themselves, and after the psychological excitement has passed, they revert, go back to where they were before, and often become still worse.

Therefore, the patient himself must expect to perform his share in being healed and maintaining his healing. There is always a psychological time to be healed. We make that psychological moment ourselves very often by study, reading, thinking, concentrating, visualizing and praying.

Perhaps, therefore, you have failed of your healing because you have not been ready.

I insist in my public lectures and to my classes that they must do their part toward being healed. Some people I heal after they have done scarcely anything except to have a faith in God or a faith in the healer, but as a rule it is necessary for people to do their part; I mean by that that they must not only believe; they must associate with people who also believe along these lines; they must attend classes or lectures or learn how to concentrate and to visualize. They must read, study, concentrate, visualize or pray. That is doing their part to get their mind ready for the psychological moment when the healing can take place.

Do Something Yourself

I always caution the great audiences who see me give public demonstrations of healing that I do not guarantee the people I heal in such meetings will retain their health—no one could guarantee that. If negative, inharmonious and wrong thinking has produced sickness and I heal a person in a great meeting under the wonderful vibrations of thousands of minds, if that person continues after the healing to think along these inharmonious and negative lines which have produced the sickness, there is no doubt but that the sickness may return. After the healing takes place, it is essential that the one who has been healed does something himself to maintain the health which has been given to him. By that I mean that he must also now do the same as others who have been sick and then been healed, namely, read along these lines, listen to lectures and classes, and associate with people who have faith and who can intelligently talk the science of mental healing.

I believe it is as necessary for most people to continue their reading after they have been healed as for those that have pursued the reading before the healing. We are healed by natural laws. We

also maintain our health by natural laws. God does the healing, but nevertheless we must do something ourselves.

God lets us breathe—He gives us life, but if we stop up the inflow of air to the lungs, we shan't live very long. God lets us breathe, but we do our part in breathing. God heals us, but we must also do our part in getting our minds ready for the psychological moment for healing and keep our minds in that same state, so that we shall not revert.

Preconceived Ideas

Ideally speaking, to become as receptive as a little child is to have the right mental attitude for immediate mental healing, but, as mentioned elsewhere, the conditions, as a rule, become more complex as we ascend in the scale of intelligence. So, when you meet a person who has preconceived ideas about mental healing or is prejudiced against mental science, if he has a fair share of the reflective and reasoning faculties, or is a student of philosophy, graduate of a university or is a deep student of human nature and still skeptical, we have found it very easy to convert such an one.

All healing is scientific and, when we strip it of its mysterious or miraculous religo-ignorant effort to explain the "divine," it is easily understood.

It is just as easy to heal and as easy to understand healing as any other scientific procedure. Every case of mental healing is as scientific as Euclid.

You will have no difficulty in arousing the interest of the skeptical observer by directing his attention to what has been done from a readily understood, practical demonstration of healing.

So it is well to explain to the patient that our bodies are made up of electricity. Science says that nearly everything is probably not only vibration but electrical. We have so much electricity in our own bodies that a mechanical device can be used to show electrical rays shooting from the tips of the fingers.

This body of ours, when it is out of harmony and sick, can be charged by electricity just the same as a magneto can be charged from a dynamo.

Electric wires stretched on poles are no account for telegraphic communication unless the electric current be shot into them. If we apply magnetic

healing* we literally pass the human electricity from healthy, magnetized bodies into the sick person, very often bringing instant healing with the same apparent speed as the dynamo sends the electric current into the wire.

Blessings on the Skeptical

If one is skeptical about mental healing, it is no doubt the result of prejudiced ideas that healing is in some way or other connected with the "miraculous" or the "uncanny." Therefore, the old idea of orthodoxy and religious ignorance will have to be uprooted from man's consciousness before he may accept any explanation relative to healing by mind.

Discussion about God is always a most interesting topic to any one, especially a skeptic who is sick and has sought help from many sources and not received it. Therefore, if the practitioner is familiar with the chapter in "Applied Psychology and Scientific Living" on "What Is God?" he will have no difficulty in arousing the attention, interest and co-operation of any person who is seeking health.

*In "Practical Psychology and Sex Life," Vol. III of this series.

After we have made our inroad into the consciousness of man by "What Is God?" this should be followed by the chapters in the same book on "The Subconscious Mind" and "The Law of Suggestion." You now have cleared away the tares of orthodoxy so that the seed for healing may be implanted.* This should then be followed by the chapters on the "Subconscious Mind" in "Practical Psychology and Sex Life," the chapter on "Music and Healing," and chapters on "Psycho-Therapeutics" in the same book. Then much science and inspiration will be obtained from pages 35 to 43 and 131 to 143 in "Will Power and Success."

The skeptic will, of course, be interested to know what he has to do to effect the healing. In the majority of cases the person to be healed must do his part, which, probably, is the biggest part in healing. There is no reason, however, for the assumption sometimes made that all healing is really self-healing. All healing is suggestion, one way or the other, which has been thoroughly discussed elsewhere in this series. Whether this be aroused by the desire to be healed, by faith in the healer or practitioner, or by the various meth-

*These are all in the healing section of Practical Psychology and Sex Life, Vol. III of this series.

ods used, such as magnetic healing, hetero-suggestion, electrical healing, the silence, double hetero-suggestion, or hemisphere therapy does not matter. It may be that the patient has such faith in a certain healer that just to think of that practitioner will restore health.

Healing One's Self

For instance, I know of a woman who was sick, was taken violently ill, and yet healed herself by just thinking of a certain psychological teacher, living remote from her. At times the sufferer is healed by silent treatment given by someone in another part of the world. Indeed, suggestion often operates when the subjects become en rapport at twelve o'clock noon when they know there are thousands of others in silence at the same time. The faith that the person has in the healing vibrations of others arouses latent power within him by auto-suggestion, of healing until actually healed.

Again the healing takes place by touching the religious mainspring of the healer by way of "spirituality."

Method of Healing No. 11

Terry Walter, M. D., in the "Handbook of Life," gives the simple, scientific reason and method for helping one's self:

In order to raise your vibrations to such a rate and character that you can believe that whatever you can idealize can come true, spend fifteen minutes a day alone, relaxed, passive, and receptive to your own best thoughts for health. When you are thoroughly relaxed, breathe deeply, imagining that as you inhale the free, pure air of nature that you are filling your lungs with an energy condensed from all the vibrations mingled in the ether, and realize that you receive and contact vibrations of the very degree that you send out by your own magnetism; confident expectancy of health raises the vibration and immediately brings you in contact with the health-giving influences about you. As soon as you are quiet, comfortable and smiling, filled with joy at the prospect of recuperation and expectancy of perfect health, rest your fingers on the top of your head and gently pass them over your face, your neck, arms, at the same time sending to your subconscious mind a blueprint impression of the perfect condition of cell structure that you expect. Likewise, mentally massage your whole body from head to foot until you feel a wave of strength and health surge from within. When you arise your mirror will tell you how well you have succeeded.

Heredity

I have mentioned elsewhere in this volume that many conscientious religious people are more susceptible to wrong vibrations which cause sickness sometimes than others. Elizabeth Severn agrees with this, to-wit:

Many people are also suffering from an excessive and diseased conscience, leading to hardness and contraction. What they need to take its place is consciousness—a very different thing. All the repressed emotions, such as envy and resentment, destroy the beauty and usefulness of the mind as the worm destroys the rose. All weakness, such as lack of moral courage or the absence of the resiliency which causes a rebound after each hard battle with Fate, is a serious detriment to the maintenance of physical harmony and equilibrium; and until the healer can free his own mind from such things as these and fill his whole consciousness with Peace and Harmony, he is in no condition to act as the pilot to lead his patients through dangerous seas into safety.

One of the biggest bugbears for preventing some good people from the healing is heredity. Let the reader bear in mind that heredity is one of the most discussed questions not yet settled, especially in some diseases, like cancer, tuberculosis, syphilis, etc. The majority of evidence seems to point that these diseases are not hereditary. Be that as it may, this is the one big thing for the patient to bear in mind (and with many people this alone will be enough to effect a cure). *Heredity represents tendencies only and those tendencies are not imperative.*

If you receive a premonition through the intuitive perception of the subjective mind, or the astrologer, in casting your horoscope, predicts dire disaster at a certain

period, and in either case or by prediction from any source you accept this foreknowledge as inevitable, then, as I have previously stated; you are a fatalist.

Heredity points to your tendencies only, but these tendencies are not necessarily to be developed. In other words, you can easily overcome hereditary tendencies for ill health, bad habits, mental weaknesses, insanity, etc.

There is a law in life controlling everything, so neither height, nor depth, principalities, nor powers, environment nor heredity can keep your own from coming to you.

PREPARING THE MIND FOR HEALING

Who Is Healed?

As already said the ignorant and superstitious are often healed easier than the enlightened, the cultured, and the refined, because the former are more credulous, do not reason from cause to effect, but jump at a conclusion, especially where shrouded in mystery and religious parlance.

From the point of view of intellectual activity, it is more difficult to find inner center and realize the power within. The intellect is apt to raise objections and to seek all the reasons for such a proceeding. Up until very recently the reasons given for mental healing in many sources and cults has been a most jumbled affair. They really were more or less in the dark. They had healings but they knew not why and so we have run the whole gamut of unreasonable "reason" in explaining how the mind heals all the way from denying the existence of sin and matter to the religious finality of thus saith the Lord and it is done. Done by the power of God and that is all anybody should expect to know.

The main thing is faith, and if a person can have explicit faith, and expectant attention, the whole being is governed by this fixity of attention.

Get Knowledge

The practitioner who draws to himself the greatest degree of respect in his community and acquires the most extensive practice is the one who will have to be able to cope with the highest intelligence in his community. Not only must he be able to put himself on the mental plane of the one who has had no education or culture, but he must be able to associate on equal terms with those who have enjoyed the best social advantages and intellectual training.

To be able to heal the ignorant is easy. The world is filled with so-called miraculous healers who appeal to the superstitions and primitive in the lower types of mentality and they appear after a fashion, to be getting results. Their cures, however, result chiefly from the fact that there are more people who do not think than who do think. Nevertheless the healer who gets the respect of the community and finally the most lucrative practice is the one who can both step down to the mental consciousness of the uneducated, and climb up to the heights of the intelligent.

Day by day to instruct patients of higher intellectual development should not only be one of the

joys of your life, but one of the achievements of your practice.

The thinking person may not at first agree with the power of mind to heal, so it is up to you, fellow practitioner, in the majesty and dignity of your office, patiently and wisely to present your cause of the power of mind to heal to the educated skeptic, who may be sitting on the fence, in such a manner as to win him. Win him to your confidence, win him to your belief, win him to your method of healing.

So, the more intelligent the person, the more necessary it may be in most cases to proceed with the regular program of re-education of that person to your way of thinking.

The effect will be the greater, the less the barriers of systematic knowledge hinder the entrance of suggested ideas. The uneducated will, on the whole, offer less resistence to suggestion, just as superstitions find the freest play in the minds of the untrained. It is not by chance that the earlier epidemics of pathological suggestibility have on the whole disappeared with the better popular education. In a similar way work fatigue and exhaustion. The resistence has grown weaker, the suggested idea goes automatically into activity.

You may, if you choose, speak to your patient in somewhat the way that Pitzer recommends, as follows:

How to Do It

We must recognize the wonderful power of thought. Thought is not a mere indefinite abstraction; it is a vital, living force, a thing, for it can be appreciated by the senses, and whatever can be thus realized is a thing. And it is the most powerful and wonderful of all things, for every other thing in this world, and the world itself, had their origin in thought. Every house that was ever built had its origin in the mind of the one who built it. It is thought that moves our bodies. And more, it is mind that originates, moulds, builds and controls the material, human form. Every atom, molecule and cell in the body is formed and controlled by mentation. Every cell that moves in our bodies does so under the influence of the mental force imparted to it. Without the presence of mind the body is motionless, and responds in no way to any efforts that we may make.

But it is also true that, while perverted mental activities certainly produce functional and organic diseases, properly directed thoughts are always conducive of conditions of health. Hope, good cheer, happy surroundings, the confident expectation of good things, the emotions of love, kindness, benevolence and good-will, all stimulate a healthy flow of the bodily secretions, and under their influence the life forces go bounding through the body, and absolutely counteract, effectively, the disease-giving effects of depressing and corroding thoughts of every kind. From all this we deduce the great, practical fact that various mental states, emotions, passions, have their peculiar effects upon the body, and in order to become able to prevent, relieve, and cure diseases, it is only necessary for us to learn and

become familiar with the laws controlling these great forces and how to command and apply them; when we can do this, success is certain. We can then absolutely heal the sick, console the disconsolate, give hope and courage to the weak and faint-hearted, reclaim the inebriate, reform the vicious and reckless, and with all this we will be able to control and save ourselves.

We undertake to demonstrate that we actually have two minds, and by showing that they functionate separately we think we have succeeeded in our effort. Then we assert that we not only have two minds that functionate separately, but that they have, in some particulars, entirely different attributes; that the objective mind can reason both inductively and deductively, while the subconscious mind can reason deductively only. If asked how we know this, we only have to bring a proper subject forward and demonstrate it. Here is the man. He is wide awake. I tell him to close his eyes and remain awake; that I am going to place a five-dollar gold piece in his hand. He closes his eyes and while his eyes are closed, instead of putting a five-dollar gold piece in his hand I place a nickel in it, and tell him to close his hand upon it. He closes his hand upon the coin, then I ask him to open his eyes, which he does, and says he is wide awake, which is true. Now I tell him that there is a five-dollar gold piece in his hand, and for him to open his hand and he will see it. He opens his hand, sees the coin, looks at it, turns it over and over, and then says it is only a nickel; that I had told him it was a five-dollar gold piece, but when I come to see it the facts gathered from the coin itself show me that it is only a nickel. First, it has the color of a

nickel; that is one fact. Second, it has the letter "V" on it, and immediately under this letter I read "cents," which means five cents. From these facts I know that it is a nickel.

Now, here is inductive reasoning—the collation of facts —to identify the nickel. Now, we will put this same man to sleep, place his objective mind in abeyance by suggestion. We will say he is asleep. I place the same nickel in his hand, and while he is yet sound asleep I tell him that I have placed a five-dollar gold piece in his hand, and that if he will open his eyes he will see it. He opens his eyes, looks at the coin, and I say to him, that's a five-dollar gold piece, is it not? He answers, "Yes, that's a five-dollar gold piece." I ask him if he is sure that it is a five-dollar gold piece, when he answers, "Yes, I know it is a five-dollar gold piece." When I ask him how he knows it is a five-dollar gold piece, he says he knows it because it is yellow, the color of gold, that it is heavy like gold, and that it is a five-dollar gold piece.

Now this is deductive reasoning only. From the major premise, which I give him, that the coin is gold, by deduction, he tries to prove that the coin is gold, and he sees and details what he had previously learned the qualities of gold to be. He searches for no facts, but absolutely takes the suggestion I give him and reasons from that, deductively. And we may test the subjective mind all day and it will never, absolutely cannot reason inductively. All it knows, it either inherits or has thrust upon it; it learns nothing by inductive processes. This is a faculty of the objective mind only.

After demonstrating all these things we go on and show that the subjective mind absolutely controls the silent

functions of the body, and that we can reach it by suggestion for the relief and cure of people suffering from diseases and vices.

The more reasonable the knowledge imparted to or existing in the conscious mind so will be the effect of suggestion; the more completely the conscious mind co-operates and consents, the more speedy the results.

Other Authority

In the "Law of Mental Medicine" the author makes it clear why some people, especially those who are on a higher intellectual plane, may not be healed so easily as others.

Resistance to suggestions from extraneous sources arises from auto-suggestions having their origin in various emotions, such as the primordial instincts (as of self-preservation, love of offspring, etc.), settled moral principles, sensitiveness to ridicule, fixed habits of thought, or love of scientific truth. This includes resistance to suggestions which are in obvious contravention of reason, experience, or the evidence of the senses.

Resistance to the last-named suggestions is proportioned to the intelligence of the subject, and hence it is often overcome by persistence, especially when accompanied by promises of resultant benefits, as in certain methods of mental healing.

It follows that while the faith that is required to make therapeutic suggestions effective is primarily the faith of

the subjective mind, nevertheless suggestions are most potent when they are not antagonized by any resistance whatever, either intellectual or emotional. Hence it is that suggestions which are based upon scientific truth, other things being equal, are necessarily the most potent in their influence and permanent in their effects. As in all the other relations of human life, truth is mightier than error or falsehood, and it is the condition precedent to all permanent good.

The wise and sympathetic practitioner will always bear in mind

Persons of keener intellects and finer sensibilities will suffer the ravages of grief, discouragement, and morbid views of any bodily ills, more than those differently organized. Those more highly organized, and with keener minds are more responsive in everything, unless self-trained to composure and control. Such persons, by giving attention to their subjective training, will bring the bodily functions readily under control.

The healer must bear in mind, still another type of person who must be re-educated—the man or woman who is prejudiced against mental healing.

Prejudice Is a Hindrance

This kind of a person, as a rule, is prejudiced against anything, it is just his "streak," of nature. He is "agin" a thing just to be "agin" it. As an individual he needs longer private tutoring with a greater amount of patience on the part of the healer, than any other type. Do not lose courage. You will win in time if you do not give up. It is merely pitting your resolution against the stubborn prejudice of the patient. If you can be bigger in mind and spirit than he, you will win. If you lose, I let you be the judge of what you are.

On the other hand, persons of open and frank mind who are not given to strong prejudices will also be the ones to derive the earliest good from auto-suggestion. It is because they take no radical stand against the idea, but rather occupy neutral ground and follow out with patience and persistence the principles which they are being taught.

Why We "Hold a Thought"

Many a skeptical person will not see the necessity, much less the virtue, in taking just a thought for healing. If you were to tell that person "I

rule the body'' he may be a gentleman and not tell you what he thinks of you but he may think a whole lot. Patience must be exerted and time spent in gaining the confidence of this person and instilling him with hope and faith.

He may not be able to understand why you take an affirmation such as ''all of the organs of my body are functioning normally and I am well, whole and complete'' when he knows he has a backache.

Disarm this man of his skepticism at once by telling him that he is not denying sickness, neither is he ''kidding'' himself that he is not sick when he knows he is sick.

To affirm we have control of the body and that ''we are well, whole and complete'' is only affirming that which every thinking person must believe; namely, that within each individual there is something more than material, something more than the body—spirit. That which keeps our bodies walking around and our mouths going and our eyes seeing and our ears hearing, is something more than material. It is mental—spirit. This is the God power within or in other words the God spirit.

Spirit Is Always Well

This God spirit, of course, is well; it is whole and it is complete. What is wrong with us is our physical machinery. Our bodies are out of whack. The flesh has a few thorns in it and knows it but the eternal spirit of the Infinite is well, whole and complete.

The highest flights of imagination could not conceive of God being sick, God is all abundance, all heath, all joy, all happiness, all love, all peace, this God spirit is within you. Therefore, we have the spirit of God within which is well. It is the body that is out of order.

Jesus tried to explain this to his disciples on many occasions as recorded in the fourteenth and seventeenth chapters of the Gospel according to St. John in which he said: "I and the Father are one and again I am in Him and He in me and I in you"—inferring that he and the Father were in the disciples. Of course, he meant the same spirit was in all. This spirit is well.

Any thinking person can readily catch this idea of health and sickness so when we take a positive affirmation that we are well, whole and complete, we are telegraphing to every cell in our body instantly the constructive thought of health which

in turn produces a restoration to normal functioning of the organs out of kilter.

If a person has had the privilege of culture or education or is skeptical from any other reason, by making the laws of healing scientifically simple is to win the confidence and faith which cannot so readily be done if un-understandable silent treatments are given to the patient, and the patient is ignorant or skeptical as to just what is going on.

Of course, you have had it impressed upon you elsewhere that the patient is not to rehearse his symptoms and describe afresh day by day his troubles, fears and mental pictures connected with his illness. You will make this clear and explicit for the past is past and the patient should be concerned only with the present and the future. So that when the "fess up" has been "fessed" and the mind unburdened and the understanding of the "kink" is plain we do not then dwell upon the past which has brought this into our lives but we take a counter suggestion at stated times, so that we crowd out the old sick thought instead of entertaining it. We get off of the mental hose of erroneous thinking so that the spirit of health can flow in. We eliminate compression which has been

keeping the sick thoughts so that the sick thoughts fly out and the health thoughts are given instead.

Another Type to Deal With

There is another type of man, another type of patient the healer will have to deal with and that is the one who not only does not believe that he can be healed but tells you so.

Henry Harrison Brown in "Self-Healing Through Suggestion," nails this kind of a fellow squarely "on the head" when he says:

> "But if I do not believe?" you ask. Then I wrote this book for you. Do as the scientist does. Accept for the time, what it tells you as Truth, and experiment to see if it be true. Accept the statement . . . "Thought is Power" . . . as truth, and work upon it in your own person, until you demonstrate it to be true. The discoverer of telegraphy *believed* he could send a message. He experimented until he knew he could. "If I can send a spark ten feet, I can send it around the world!" he said. In like manner you are to work. "If I stop my circulation when I fear, I can accelerate it under faith!" be your thought. Then learn how to do it, and you are healed. Assume all I tell you as Truth, act upon it as if it were Truth, and by demonstration learn that it is Truth.

Or again, I recommend that you follow the reasoning of Atkinson's method in "Mind Power":

Mind-Power is positive to both force and matter, and the negative always yields to the positive when the latter is properly and intelligently applied. Mind-Power really builds up the body from a single cell, and is inherent in every part and particle of the body. Every cell has its supply of Mind-Power—the cell, and combination of cells, and the whole body in fact, is the result of conditions of manifestations of Mind-Power. The body is *all mind,* at the last analysis. Mind-Power manifests itself in countless ways in the universe, and the physical bodies, and the cells of which they are composed are simply certain forms of manifestation of its force. And, this being so, mental healing is not a case of "mind over matter," as is often taught, but is *a manifestation of positive mind over negative mind.* The central mind of man is positive to the mind in the body of man, and hence the healing effect.

Cell Minds Again

Every cell has its share of mind, and science shows us that each cell can and does live its life as a separate entity, always, however, subordinate to the whole system of cells, and the mind controlling it. And the mind in each cell, or system of cells, may be reached by the positive mind of a person, when properly applied. In order to fully grasp the significance of this statement, you must remember that every organ, part, bone, nerve, vessel, tissue and everything else in your body, is built up of cells which have formed certain combinations. There are individual cells in your blood and other parts of the body; and there are cell communities in your body, which perform certain functions and which you call "my liver," "my heart," "my

stomach," "my kidneys," etc., etc. And there is mind in every one of them. And the mind in every cell, and in every organ may be reached by Mind-Power applied by the mind of oneself or another person.

This following little simple explanation of ether has served many in good stead. On many an occasion this may prove to be the most persuasive form of appealing to your patient.

We Live in an Ocean of Ether

Man lives in this world, living and moving and having his being, in an ocean of ether. We are like a lot of little ants, crawling around the surface of the earth, breathing and inhaling this ether like fish swim in the ocean.

This ether gives us life. It is now believed that this ether is electricity. Therefore, the more electricity we can get into our bodies one way or another, the more do we become an at-one-ment with the divine force.

Nothing, therefore, can really separate us from God — the great Universal life that is in us, through us, about us, and above us. Universal love that floods our being whenever we will open to it.

Thought Currents

It is scientifically understood now that man is ever receiving and passing out thought currents,

and the character of the currents determine the condition of his body and his environment. You can illustrate this in five minutes even with the the most skeptical; for instance to show that we can receive thought currents of depression, ask the patient to take with you such a thought as this, "I am feeling badly, everything's gone wrong. I have lost my pep. What's the use of striving anyhow? It is not for me to have health. Others can but impossible for me. The whole world is out of joint and I don't care whether school keeps or not."

If the healer will take such a thought with the patient, giving expression of despondency in a monotone voice, in more or less of a slow movement, in five minutes the patient is bound to feel squirmy and more sick and disgusted and despondent and wish to goodness he had never heard of a mental healer. Then take just the opposite thought for the same length of time, "I am feeling better. The world's all right. Everything's working together for my good. This has come into my life for my own training and schooling and I am happy to know it is a thing of the past. I am permeated with a spirit of cheerfulness, optimism, goodwill and love. There can be noth-

ing in this world but good for me and for mine. Health, success and happiness are now in my possession and I am happy to know that sickness is only irregular functioning of natural laws and that I now have control of these laws by my thinking and living and health is mine."

It is easy to understand something of the forces we are using. We must remember that spirit, mind and substance spell life, and that life is perpetuated by means of an energy found in the body of every living thing. It pervades all space and has many manifestations. Science calls it electrical energy; in the animal and the vegetable we call it the life force, or vital force; the Yogi calls it prana; but call it what you will, God, evolution, force, Divine mind, prana, or simply life, it is found in the air, water and food, and all living organisms absorb it. The principles of life can be transmitted from one person to another in many ways. And when you are giving your life forces to another, it is simply life giving to life. Greater love than this hath no man.

Law of Attraction

This is the law of attraction and repulsion, electric and magnetic, positive and negative. When we connect the positive and negative currents in electricity we have illumination, heating power, according to the rate at which we turn it on. And the law is one on all planes so that as we have the

capacity to turn on the current of thought force, we have the power to become masters of our substance.

Mary C. Ferriter in "Truth" continues our line of argument in this fashion:

We absorb the vital energy with every breath; it is the breath of the Almighty that giveth us life. We are literally charged with vital force, and it is by our thought force, our attitude of mind, that we tune up life in the human body to become what we wish it to be; for we are the picture of our predominant thoughts. We have health or we have disease according to our thoughts. All parts of our being are supplied by mind and emotion. It is in the emotions that chronic disease originates, and all morbid suggestions of neglect, injustice, repression and disappointment are registered because of morbid feelings and emotions. Acute diseases are brought on by dynamic thoughts and actions, having their origin in the mind. Fear is frequently the cause of congestion in the body; and in the chemical laboratory in Washington it has been proved that states of mind cause chemical actions in the blood, and that different thoughts produce different poisonous gases and chemicals. Fear is frequently a cause of heart disorder. While congestion is a fundamental cause of disease, it often results from paroxysms of anger or hatred. Thoughts of criticism, envy, jealously or hatred may cause cancerous growths, while tuberculosis often results from repression and disappointment. Kidney trouble sometimes arises from a secret weighing on the conscious mind. Advertisements of medicines are powerful suggestions and

often cause people to believe that they have certain ailments. As a matter of fact, mind is the creator and may be the removing cause, of 90 per cent of all disease. Spirit, the healing power, works through the mind. Auto-Suggestion is the most powerful suggestion there is.

Reading

It is as necessary for the healer to direct the patient to systematic reading as it is to try to re-educate him through private talks and explanations. Furthermore, it is much better that the practitioner make an outline of just what the patient should read, how much he should read and when he should read. This applies to the ordinary patient.

I have found in my vast experience also that the most successful way is not to let the patient pursue too many lines of reading at a time. I mean by this not to give the patient New Thought books and Divine Science books and the various species of psychological books on healing all at once. As we have said in the preface to this series there are some sixty or more brands of psychology, whose disciples all respectively contend they have the only truth and the only way to heal. If you are having a successful demonstration with your patient and you begin to mix his mental "drinks" his mind will become so befogged and bemuddled and fooled that he won't know where he stands. After you have got your patient well grounded in

the one or more methods which you are teaching and the patient through having mastered the books you have recommended, has got a firm grasp upon the faith to heal then educate him to the more liberal policy of getting truth from every angle. Recommend freely books by the more radical or conservative writers but above everything be the guardian as well as the director of your patient's reading.

I am speaking as one having authority, if you will allow me to say so, for in our great campaigns where we heal people by the hundreds we always find some of the jealous kind around, little teachers who would like to put on campaigns of the magnitude of ours if they only could. Not being able to do so, they ride on the wave of our great healing movement and now and then snatch a few people from the rim of our wide circle by telling them that they have all of the truth. We have had many an honest patient come back to us all disturbed after having been healed of various diseases, and upset in mind and body, because some other practitioner has said *he* had the truth and without following *his* method the healing could not be effected.

I write this because I feel convinced I am only giving fatherly advice and the counsel of wisdom when I admonish the liberal practitioner to be on his guard to protect himself from the narrow-minded conservative. There are plenty of "all-healers" in the world.

In my judgment one of the greatest services that can be rendered to mankind is to help educate and lead this generation from narrow dogmatic conservatism to a broader vision of co-operative and non-competitive living and thinking, including mind healing. To do this it is incumbent upon the teacher and the healer to guide and guard his babes in healing land.

It is safe to assert that ninety-nine and one-half of the healers out of a hundred believe they have the only way. You belong to the half of the one hundredth who believe that there are various ways or you would not be reading this book. Your most serious duty is to get your patient to reach a breadth of liberality that will enable him also to believe in the various methods. Guide him in his reading along these lines.

Six Great Words in Mental Healing

No one can approach the sacred altar of healing without realizing he is standing on holy

ground. One of the most essential things to bear in mind to effect a healing and then make it persist is to love everybody.* Remember what Christ said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 5:23-4.

The vital instrumentality in healing, the biggest word in the vocabulary of mental therapeutics is *Faith.*

The second greatest word in the language of mental science is *Repetition.* (That is, if at first you don't succeed, try, try again.) Repeat your affirmations and your healing treatments, for the results are bound to come.

In this respect remember how Jacob wrestled all night with the angel before the angel blessed him. I suppose he could have blessed Jacob at the beginning of the wrestling, but he didn't do it. It was necessary for the spiritual nature of Jacob to undergo a long siege. It may be because of your particular temperament, that you need the necessary schooling of a week or two or further

*See Practical Psychology and Sex Life. Vol. III of this series.

repetition so that you will not revert. (Of course, this may or may not be true.)

Repetition, resolutely continuing in the thought, growing in the faith, is most, most essential.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Philippians 4: 8.

The third great word in the arch of mental healing is *Forgiveness.*

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Matthew 18: 21, 22.

The fourth stone in the arch of mental healing is *Thanksgiving.* Thank God that you have your health now. Thank God for happiness. Thank God for perfect harmony. Thank God for abundance now. Whatever you want, be sure to offer thanks *now.*

The fifth in the red lettered alphabet of mind healing is *Gratitude.* The one who is healed must reach that consciousness where he can daily offer thanksgiving and gratitude for all that he has already received, for all he expects to receive and

for all he will receive. Remember there was one leper out of the ten healed, who came back to thank the greatest of healers.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

And he said unto him, Arise, go thy way: thy faith hath made thee whole. Luke 17: 12-19.

The sixth greatest word in healing is LOVE.

And finally, in preparing the mind for healing, remember the words of the Master, when ye pray:

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your father knoweth what things ye have need of, before ye ask him. Matthew 6: 7, 8.

In the Beginning

At the beginning of Jesus' ministry, he went into the synagogue in his little town of Nazareth to declare the perfection of his kingdom.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Isaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. St. Luke 4: 16, 17 and 18.

What Jesus announced then is true today. He later assured the disciples:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. St. Luke 14: 12.

All of the physical miseries of mankind, all of the pains that flesh is heir to are under the dominion and control of every son of a man.

Religion

A little religion will help here amazingly. Not churchology (though there is no objection to the church, of course) or sentimental Christianity, but the simple belief that

there is within man a force that is indestructible, and that this same force is allied to that Power in the universe which makes for good. We are told that Tolstoi's conversion was almost without theology. "His faith state was the sense come back that life was infinite in its moral significance." And this minimum of religious belief is sufficient to keep the fear-afflicted person from pessimism, and oft-times from invalidism.

Psychical research may not have proved the existence of a life beyond the grave (though some investigators claim that it has) but no psychologist can deny that man has religious instincts, and when he satisfies them he is happier and healthier than when he ignores such instincts, and starves the religious sides of his nature. One need not demand a copy of the Creator's program for all eternity, mere mortal man could not comprehend it were one handed to him. But if we would save our health we must have faith in the plans of the Great Architect, and a perfect trust that all is well.

In All Ages

The majority of deep thinkers of all ages have had such a faith, and really the arguments in favor of the "moral theory" are stronger than those which attempt to support the skeptical hypothesis. And choose one or the other we do, whether we are conscious of such a choice or not. For by *not* accepting the "moral theory" we take the other, and attempt to live our lives from this uninspiring, unstable, materialistic standpoint.

This mental attitude will give you the true perspective of life; you will begin to see your own little affairs in their

right focus. Personal matters which formerly appeared formidable and gigantic will fret you no more, for in the light of eternity, all trouble looks insignificant. Living in this widened world one finds himself saying of his personal affairs, "they are not vital, things material do not matter."

—*"Make of Yourself What You Will."*

Cast thy burden upon the Lord, and He shall sustain thee. (Psalms LV:22.) Thousands of unfortunate downcast and grief-ridden souls could instantly find relief and deliverance from their life-long bondage of burden-bearing, by simply unloading their life-sorrows by casting their burdens upon the Lord. It should be remembered that the Everlasting Arms are underneath us, and that it is no greater task for the Almighty to sustain His children while they rest on top of their burdens than it is to support them while they groan underneath this weight of fear and sorrow. The Lord has to carry them anyway, so why not rejoice and be happy in the liberty which comes from the knowledge that our burdens are all underneath and not overhead?

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:7.)

In both the Old and New Testaments, we are repeatedly admonished to cast "all your care upon Him; for He careth for you." (I Peter V:7.)

Many patients can never be healed unless they have a faith anchored in God—the following illus-

tration from "The Psychoanalytic Method" by Pfister and Payne, is also a good study in Psychoanalysis:*

A native of Holland, aged eighteen, complained to me that he suffered from severe pains, twitchings and often from pseudo-paralysis of the right arm and shoulder so that writing and piano playing were rendered well nigh impossible. The trouble was "nervous."

Upon being questioned, he said that he suffered from a severe emotional ill humor. The problem of suicide occupied his thoughts a great deal, especially since he had read Goethe's "Werther," Ibsen's "Gespenster" and some similar gloomy literary works. Still, he would yield to no suicidal impulses, which turned out later to be an untrue assertion.

A year later, the youth succeeded in mastering his resistance to analysis and analyst. The exploration of the symptom proceeded with such ease, because of this circumstance, that the more involved analysis of resistance, which is usually unavoidable in severe cases and always much more penetrating and in which, the analyst leaves to the patient almost entire direction of the conversation, could be omitted.

The patient said that two years before, he read Goethe's "Werther" without knowing the reason for his reading it, as he at once added spontaneously. A short time later, there broke out on one hand, severe pains, which, beginning in the upper arm, shot through the whole arm, and on the other hand, suicidal impulses, which, but for the

*"The Psychoanalytic Method," by Pfister and Payne. Dodd, Mead and Company, Publishers, New York.

love of his parents, would probably have led to an act of desperation.

Obviously, that dimly perceived reason for identification with the suffering Werther, was in an unhappy love affair. For about five years, the youth has had platonic relations with a girl of the same age, who attracted him and pleased him immensely but also angered him by moods and pretended exaggerated reserve. He constantly wavered between being joyous and sorrowful. The quarrels, in which the little dame showed her love in the best form, were followed by sweet reconciliations. The Werther mood proceeded from a final separation, which according to the assertion of the patient, had come from the circumstance that the young lady upon occasion of a walk with her lover, had withdrawn in a rude and cowardly manner. Thus the suicidal impulse corresponded to the damning back of erotic emotions.

Longing for death and refusal of suicide formed a compromise in numerous dreams in which the youth, tired of life, escaped from life without guilt to himself, for instance, by falling from the window. The erotic background is plainly discernible to the experienced observer from the typical symbol of falling.

While the patient put the blame for the rupture upon the jilted friend, he was silent concerning the real motive and the burning self-reproach. Only the analysis elicited from him, the confession that some comrades had represented to him that the girl possessed too little charm and too few talents and that he should have far higher aspirations, etc. The anxious attitude toward the one formerly so hotly desired justified the brusque jilting so

little that he had to accuse himself of ungentlemanliness. Too proud to pick up again the severed threads, he inwardly renounced love for girls in general and surrendered to worldweariness. Hysteria at once intervened as the avenger of the injured amour.

The analysis of the pains in the arms proceeded rapidly. Keeping the symptom in view the young man recalled that his father had asked him during one of his attacks of pain, "in especially gentle tone" what ailed him. In this, the patient betrayed his father-complex which frequently caused the production of the symptom in order to extort sympathy.

In the second place, the patient remembered while associating to unpleasant innervations in the arm, a scene which he had experienced with his esteemed music teacher. The latter said to him, several years ago, on account of bad arm position in piano playing: "I wouldn't have thought you could be so clumsy," by which, the incipient artist thought himself wounded in his honor.

Finally, the decisive trauma came to view. Seven years before the analysis, the patient had one day driven away several girls who sat on a wall, by throwing stones at them and then sitting on the wall himself. After awhile, he wished to bring still more stones but in so doing, fell so hard that he broke his collar bone. The reduction of the fracture was successfully accomplished only on the third day, accompanied by severe pain.

This confession made intelligible to us, by the break with his girl friend caused hysterical phenomena in the arm. That familiar identification process, which may be included in the formula, "it is again as at that time,"

came into action. As the eleven year old boy had considered his pains in the arm a just punishment for his ungentlemanliness against the fair sex—the accident clearly had the meaning of an unintentional, even though subconsciously desired, self-punishment—so the sixteen year old youth saw himself branded as ungentlemanly and brutal before the bar of his conscience. The memory of the earlier ordeal did not come to clear consciousness. But the need for expiation, which gave the faithless more to do than the loss of the once beloved maiden, obtained satisfaction by creating the painful symptom which may therefore be recognized here as a wish fulfillment. To self-accusation, the memory of the piano-teacher also points; this would say: "You, too, were no virtuoso; how then could the lack of talents in your girl friend give you the right to cast her off? You are just as much in the wrong as that time on the wall when judgment overtook you." Consequently, the hysteria represented the expiation-complex, just as the anxiety symptom did the blocking up of the eroticism.

A short time after the beginning of the suicidal impulse and the physical phenomena accompanying the same, which increased as we know, even to paralysis, there came the downfall of his faith in God. Formerly, he had thanked God fervently for his love for his girl friend. Since the gift proved to be delusive, the giver must also fall—a psychological process which may be often observed where the erotic disturbance leads to renunciation of every love which has marriage in view.

Again, after a short space of time, the youth fell out with his father, who for the most part had been little

concerned with his love affair. When the son, in his distress, occasionally showed his distaste for life, the father became terribly excited, called suicide pathological and unreasonable, a sign of deficient faith in God and moral fickleness. As the only means of help, he recommended work and prayer.

After about a year had passed, there came into the hands of the young atheist, who was completely dominated by his skepticism, some beautiful Madonna pictures. The impression was so overwhelming that he immediately began to pray to Mary. His good Reformed conscience, which had been developed by the spiritual influence of his religious teacher who excelled in critical acumen as well as in sympathy, he soothed by a false conclusion: since there was for him no longer a Christ and he believed in no God, then he need make no reproach if he now lifted his heart to the Heavenly Virgin. Shortly before this sublimation, the sister of his former sweetheart had greeted him most graciously, at which time, the similarity between the sisters struck him and the noble bearing of the girl inspired him with a secret longing, the desire for an ideal sister of the lost fiancee.

In this adoration of the Madonna, the father-mother-and-bride complexes are all manifested. The longing for the ideal Virgin takes the place of the earlier inclination toward the loved one. To love Mary, the beautiful, pure, spotless one, did not subject him to the danger of later disillusionment and harsh interference from the side of father and friends. Further, the God-Mother, with her boundless love for her misunderstood, suffering son, provided a substitute for his own mother who allowed him to

miss the tone of loving consolation. Finally, however, the Queen of Heaven represented divine supremacy without bearing the fatal name of father or otherwise recalling the austere, uncomprehending father. In the background, there naturally lurked the pleasure in avenging himself on the Creator by pious adoration of the Madonna and on the strict Protestant father, by the Catholic cult.

Thus, Mary represents the beloved one, yet, being without physical and mental defects, she stood for the mother and further, being without human shortsightedness, she takes the place of the earthly and heavenly father and that without tormenting austerity.

What a rich substitute, the divine Virgin afforded the shattered hysteric, is shown by the following event. When the pains became unbearable, the patient felt himself compelled to travel to Einsiedeln. He appears before the famous altar of Mary and will say his prayers, when, in an instant, the pain has gone. No wonder! The sufferer has found his beloved again and in the person of the graciously forgiving one. His self-accusations have therewith become groundless, he is no longer the unchivalrous person who cruelly left his beloved in the lurch.

That, in spite of this, the sublimation miscarried, is shown by the quick reappearance of physical and mental troubles. Painfully, the youth dragged himself through life, his achievements suffering great loss.

More than a half year he remained under the sway of the Madonna. Then he fell in love with a young girl whom he informed at once, in characteristic fashion, of his suicidal thoughts. The sublimated libido, which the damming of the primary eroticism had raised to heavenly

heights, flowed out to the new object, while for Mary, there remained only modest admiration without any especial ardor.

On the other hand, the relation to the father continued strained. The son, longing to be understood, felt ungratified. Hence, a sincere attitude toward God, the Heavenly Father, was also impossible. As usually happens in such cases, the sulking youth constructed all kinds of objects to God's purposes and fortified himself behind the unfathomableness of the idea of God, but was, nevertheless, himself not at all sure of the validity of his objections and suffered from internal desolation. Occasionally, also, before the analysis, he prayed to a higher power whom he would under no consideration call God. My task consisted less in refuting the threadbare theoretical arguments than in soothing and conciliatory conversation concerning the relation toward the well-meaning father, whose error was not greater than that of thousands of educators who lack all neurological understanding.

Three weeks before our conversation, the hysteria had flared up again, though in diminished intensity. The analysis brought to light the circumstances that the lovesick youth, on one occasion, heard music poorly rendered, on another, saw poor handwriting. The reader probably surmises already that the new girl friend plays and writes badly, thus presenting the danger of a new estrangement. The discovery of this connection was not necessary to convince the patient of the correctness of our interpretation but it brought a surprising and significant confirmation of telling force.

As there was still some time remaining, I informed myself concerning some other traces of "nervousness." It turned out that the youth became terribly frightened and trembled violently when he was called suddenly. The most important trauma proved to be a peevish call of the father who could not allow the boy to show himself on the street with his first girl friend. Today, the youth is afraid that his father may interfere to destroy his new affair. Since with him, as with so many neurotics, his superiors and teachers represent a substitute of the father, his fright is easily explained.

The effect of the conversation, which, because of its superficial nature, scarcely deserves the name, analysis, was pronounced. The talented young man was strongly affected by the glance into the causal connection of mental processes which had caused him such frightful suffering. With his father, whom he had caused so much concern, he became reconciled by a free confession. The cultural deficiency of his girl friend, with whom an ideal relation existed, he made light of. After a week, he reported triumphantly to his former pastor, to whom he again brought unbounded confidence, that he had now found peace with God and felt himself again a completely healthy, happy and fearless man. This fortunate condition has continued to the present (three years) an indication that even a somewhat ordinary symptom analysis, which is not to be altogether recommended for imitation, may work efficiently in the absence of much resistance.

Irrespective of Religion or Philosophy

It doesn't matter, therefore, what may be our religious or philosophical faith, the only thing to recognize—and every one believes this,—is that man is in every way superior to anything in the external world. This superiority over the external world, or outside conditions, comes from the power within you—the God spirit. And mark you, God's spirit is just as potent for the Mohammedan as for the Confucian, for the Brahman as for the Zoroastrian, as potent for the Catholic as for the Protestant, for the Psychologist as for the Christian Scientist.

Scripture has rightly said that God has given man dominion over all things—which means the spirit of God within man. That is the power which has dominion over all things, including our bodies, sickness, limitation, poverty, worry, wrong thinking, conditions or environment.

We are now going to use the God-given power or to exercise this authority vested in us. We have not been doing it in the past. We have thought that the God power is a miraculous power, striking here and there at the word or command of some favored prophet of the Lord.

But the God-given power over material conditions can be exercised by all men. It doesn't strike the sky of man's experience here and there in a miraculous way as the lightning darts through the clouds, but it is in men and can be exercised by all men for the "healing of the nations" and ourselves.

Spiritual vs. Material

The world is spiritual, not material. In the past we have tried to shape our lives in accord with external things. We have sought to develop peace and harmony in the outer world, forgetting or neglecting the inner harmony and the inner peace. We have looked on the outside instead of the inside. We either forgot or didn't recognize the inner consciousness of life, the God power within, the well spring of health, success and happiness. We have thought all of those things were external, without. We forget, as Jesus has told us, that they are within. Paul tells us, "Ye are the temple of God and the Spirit of God dwelleth in you." Where shall we seek God then and this God power if not within ourselves? We must recognize that the spirit that healeth and quickeneth is not external but within us. We must recognize that the source of power and all healing

is within us because the God spirit is there within, and mark you, it does not matter what religious faith you hold, the spirit of God is within all peoples everywhere,—from one blood God made all nations of the earth, so the spirit of God is within all. You, therefore, irrespective of your philosophical or religious faith or belief, may look within the silent chambers of your soul and there commune with God, from whence cometh your health, your power and your happiness.

Have Faith in God, in Man, in the World, in You

Not only is there a great mental stimulus and much therapeutic value in having faith in man, in the world, in others, in yourself, in the healer and in God, but there are also beneficial physiological results from having faith.

The following is from The Physiology of Faith and Fear,* by William S. Sadler, M.D., and is a remarkable testimony from the ranks of physicians:

Faith promotes those physical conditions of the brain which lend themselves to clear and decisive mental action, while fear reacts on both brain and mind, to the disorder of one and the confusion of the other. Worry invariably beclouds the mental activities and renders the brain action

*McClurg & Co., Publishers, Chicago, Ill.

more or less sluggish. The mental activities of the modern civilized races have become increasingly intense. Today, men and women whose brains act promptly and decisively are at a premium. The care-free and the joyous are able to do a vast amount of taxing brain work, experiencing but little mental fatigue; whereas the victims of grief and worry find themselves on the verge of brain-fag after engaging in the most ordinary mental activities.

Faith induces sound and refreshing sleep.

Faith is a conserver of nervous energy.

Faith produces optimism.

Faith will lead to hapiness—happiness is the secret of mental and nervous economy.

Faith stimulates the mental powers and the bodily machinery so that one-half of the fuel and energy is needed to perform the same intellectual and physical tasks as when faith is absent.

Faith energizes brain action.

Faith begets mental courage and moral courage.

Faith always finds a way to solve every problem of life.

Faith inspires one to make his way out of any maze of difficulties.

Faith inspires determination and the will to achieve.

Faith makes Perseverance the watchword of man's existence.

Faith gives birth to the inspiration for greater things and reveals that nothing is impossible to the man who can will.

Faith inspires the invalid to a belief in the restoration of his health and cheers on the sufferer until the physical battles are won and health is regained.

Faith generates and keeps the organs of the body in natural, orderly functioning.

Faith strengthens the mind to the performance of unusual feats and accomplishments.

Faith makes it possible to perform intellectual work with a maximum of mental endurance and a minimum amount of brain fatigue.

Faith inspires assurance that all things work together for good.

Faith sees hopefulness and cheerfulness and has unbounded confidence in the future.

Faith rings of certainty and positiveness, sureness, unfailingness.

Faith sees truthfulness.

Faith inspires love, sentiment, kindheartedness, devotion, attachment, admiration, adoration, brotherliness, animation, good spirits, joyfulness, buoyancy, comfort, happiness, patience, calmness, forbearance, resignation, composure, enthusiasm, heartiness, normality, consistency, vitality, loyalty, justice, purity, truth, pluck, tenacity, health control, self-reliance, will power, sturdiness.

Faith enables us to take a normal view of life and to have a natural outlook on the future.

Faith, therefore, contributes to business success,—every man who has achieved success by his own effort is a man of faith, a man who can will—and even to the regaining of lost health.

We were once summoned to the bedside of a patient whose heart action was almost suspended as the result of a frightful hemorrhage. The pulse was not perceptible at the wrist and the heart had all but given up the struggle.

While the attendants made ready to inject salt solution and administer restoratives, we spoke to the patient in very positive and assuring terms, in answer to her question as to whether or not she was dying, and immediately—almost instantly—before a single material thing had been done for her, she began to rally; the heart began to beat with increased vigor, in less than one minute the pulse could be distinctly felt at the wrist, and in but a few minutes she had almost completely rallied from a threatened collapse. This was very evidently a case of heart-rally in response to certain stimuli and nervous energy, originated and directed by that potent and powerful mental force, faith. It is easy to imagine what might have been the outcome of such a case had the priest been called, the candles lighted, and the last rites performed.

MALICIOUS ANIMAL MAGNETISM

The human aura as an encasement which prevents any outside negative thoughts from reaching their consciousness is often employed to advantage.

Some good people have the idea that other folks may be treating them negatively for sickness, discouragement, failure, loss, lack of friends, etc. This has been called malicious animal magnetism and black magic. You may, however, put this out of your thoughts. No one can hurt you but yourself. It is a scientific fact that one constructive thought has more power than ten thousand destructive thoughts. If you should think anyone is trying to work black magic on you or practice malicious animal magnetism, to undermine your health, block your progress, thwart your ambition or poison your love, know that the moment you take a positive, constructive thought to the contrary, you become master of your own fate. No one can get into your consciousness unless you allow it. No harm can come nigh your dwelling. The spirit of the infinite hovers over you, envelops you, encases you in an eternal spiritual wall of protection, so that no one under the sun can get into your consciousness.

Constructive and Destructive Thoughts

Carrying on our analogy, if one constructive thought is worth ten thousand destructive thoughts, all you have to do is, as mentioned above, to hold your positive thought, and it will blast away ten thousand destructive thoughts of others. So you see if anyone is maliciously inclined to get into your consciousness in any way at all, to work you harm, by surprise, concentration or visualization, know that your one positive thought can instantly put to rout your enemy's many malicious, destructive thoughts.

Pursuing our analogy one step further, you will readily see that, since one constructive thought, has more power than ten thousand destructive thoughts, if you have the belief and the courage and the faith to take the affirmations mentioned above, it will take ten thousand people, all combined, on your malicious destruction to make any dent in your consciousness at all. Your good common sense tells you this is impossible. It would, in fact, be an impossibility to get ten thousand malicious, destructive minds all concentrated to harm anyone. Minds of that species would get to fighting among themselves, tearing out their own hair, gnashing their teeth one upon the other

until they would be toothless and their attention, therefore, would be diverted from you to their own unhappy plight.*

Harmonious Vibrations

People who seem to be bothered by outside influences, either suspected thoughts and actions of others, neighborhood spite,** inharmony in the home or office, may build around them a spiritual wall impenetrable to all evil and inharmonious forces. This can be effected by cultivating the picture or the idea of a positive aura and always thinking of themselves as being encased in such a spiritual and mental suit of mail.

Hugo Munsterberg in "Psychotherapy" gives an interesting illustration as to how suggestion helps one who thinks he is under the spell of malicious animal magnetism.

The patient, a man of middle age, highly educated, for years had heard voices calling his name. A man with whom he had some personal quarrel, had, as he believed, hypnotized him from a distance and made him act queerly or do things which he really did not want to do, by telepathic influence. It is a development which is found quite frequently. Abnormal organic sensations or abnormal impulses and inhibitions which the patient cannot account

*See Malicious Animal Magnetism, Practical Psychology and Sex Life, Vol. III of this series.
**See Applied Psychology and Scientific Living, Vol. I of this series.
**See Applied Psychology and Scientific Living.

for by his own motives becomes connected with some vague ideas which are in the air, like wireless telegraphy or telepathy or hypnotism from a distance or electrical influence, or magnetism or telephoning, these then attached to an acquaintance who stands in a certain emotional relation. Here, too, some organic sensations evidently had been the starting point and the idea of the man with whom he quarreled had been secondarily attached. From this starting point more and more detail was reached. Every action was brought into connection with the powerful enemy who controlled more and more even the normal and reasonable doings of the patient. My first impression was decidedly that of a paranoic. Yet in some ways the case suggested another view. There had remained an insight into the unreality of the obsession. The patient did not really believe the theory of the telepathic hypnotic influence. He felt it more as an idea which he could not get rid of and he did not know clearly himself whether he requested hypnotic treatment on my part for the purpose of counteracting the hypnotic power of his enemy or for the purpose of liberating him from his exasperating fixed idea. Moreover, I found that his voices had no hallucinatory character, but were merely sound images. I decided to make the experiment without great hope of success.

I hypnotized the man deeply and suggested that no one can have power over his actions, that he is the responsible originator of everything that he does and that no one can influence him and that from that hour he would feel free from any telepathic intrigue. The effect of the very insistent and urgently repeated hypnotic suggestion during the first rather long treatment was such a surprisingly

good one that I decided to continue the psychotherapeutic cure. I hypnotized him daily for two weeks. The belief in the real wrong doings of an enemy disappeared entirely from the first. It was at once apprehended as a mere obsessing idea in his own mind and this idea itself began to be resolved. It lost its unity; the absurd impulses were still felt but they became less and less connected with the idea of another man, and as soon as they were rightly understood as doings of his own mind, the opposite motives gained in strength. A stronger and stronger appeal to his own power made these motives more and more influential. Slowly the association of the influence of the other man faded away entirely. I intentionally had not given any attention to the pseudo-voices, inasmuch as they had not taken any relation to the ideational delusion. I therefore did not include them in my suggestions, as I consider it wise to confine hypnotic suggestions always to as few points as possible. Yet these voices decreased too. At a certain point in the cure I substituted—to save my own time—an autosuggestive influence, or rather mixed one, inasmuch as I had him read ten times a day a letter of mine which contained appropriate suggestions. After about six weeks, all the disturbances for which he had sought my advice had disappeared.

If You Believe in Malicious Animal Magnetism

One of the greatest cults in the modern movement of mind healing in my judgment has done a great amount of harm by its propaganda of malicious animal magnetism. The leader of this

great cult herself believed in it. I have a friend, a physician, who was her family doctor for three years, lived in the same house with her, to be near when she had her mental complex, a nervous spell of fear. She actually believed that other people were working harm against her. She had discovered that we can help ourselves and help friends by thought and so began to be fearful that the thoughts of others against one could have deleterious and deadly effect.

Of course that is wrong, unscientific, unless a person thinks so. If you think a person can harm you, the auto-suggestion of your thought will bring about harm—not the person. It will be your thinking that the person's thinking wrong can do the harm.

This one of whom I speak thought that there was someone in New York who was trying to get the leadership in place of the leader herself. She thought that her enemies were combining against her and they all acted to her—auto-suggestion—of course—like the power of demons working against her consciousness.

But that is all wrong. No one can harm us and no one can get into our subconsciousness unless we let them, or think that they can.

But perhaps you have thought that others have been conspiring against you, plotting your downfall, blocking your progress, and this has so preyed upon your mind as to have become a negative obsession, which could produce the poisonous chemicalization to bring about your sickness, or weaken your spirit to achieve.

Dr. A. A. Lindsay has well said:*

Sending and Receiving Stations

The soul of every man is a transmitter and a receiver, and the character and degree of thought received by one from another is dependent only upon rapport; and the basis of rapport is sympathy. When sympathy is established between persons they become susceptible to impressions of the same vibratory rate. Fear of another, or fear that he can injure you by his thought power, creates a susceptibility to auto-suggestion. Enmity between people breaks up their rapport; therefore no one really has cause to fear the evil power of another's thought. Harmony or agreement is the basis of rapport, the more thorough the sympathy and the larger the scope of the harmony, the better the rapport.

Persons in rapport with each other often impart disease symptoms, taking on each other's conditions so literally that operations have been performed on the body of one who had the simulation, the psychical or sympathetic manifestation, the remote person being the one organically affected.

*New Psychology Complete, A. A. Lindsay, author and publisher, New York.

A man cannot bring disaster through telepathy into the life of his enemy, for the very reason that enmity prevents rapport. A second most potent reason is that the soul of man is exercising its functions for sustaining an equilibrium, moral and physical, and is not so open to destructive agencies as to those that are uplifting. We have shown throughout the book that rapport itself is based upon love and sympathy. I have spoken frequently of the necessity for the receiver to be in attunement with the transmitter. A man is in no danger through thought transference, however powerful a concentrator his opponent may be, but he is in great danger through his friends, who are in rapport with him, who send him the depressing and the unfavorable thought, who, because of their perfect rapport, plant the wrong expectancy in him.

The proposition is this: That if a man or patient believes that his enemies have the power over him, and that they are exercising it, then he comes to a fulfillment and realization of the condition that corresponds to what he believes they are endeavoring to do and are able to create.

There is one way by which the twentieth century can pass back to reflect the sixteenth; the way to fall back to that standard is to let it become a general belief that a person can be evilly influenced by his enemies. It is not a surprise that it is a man's own belief and the expectancy of his own soul, that either blesses or curses him, for that is the law of the soul: that which it believes, it will bring into expression.

Mental Malpractice

There is no such thing as mental malpractice; that is, that anyone may hold an evil thought over you and do you harm. Negative concentration expected or perpetrated to harm others never reaches its point, unless YOU BELIEVE SOMEONE ELSE'S THOUGHTS CAN HARM YOU. Then they may.

If you believe that anyone is holding ill thoughts over you, then by your own thinking and not by the negative thoughts of others, the danger, trouble, misfortune or harm you expect that they are sending your way will come into your life not because of their thinking, but because of your own mental attitude—because you believe they have the power to hurt you.

Bear in mind that one constructive thought has more power than ten thousand destructive thoughts. Therefore, you see how big a job anyone would have on their hands to try to work someone else harm by thinking or by concentrating for their downfall.

You see, it is a matter of your own belief that others can hurt you by concentration. If you still believe this, then take the affirmations which follow:—

Every act, thought and word of all men and women anywhere and everywhere, is prompted by the divine love of God, and I am helped by such actions, thoughts and words.

(To take at night upon retiring)

My Subconscious Mind, I desire and command you to teach me to know that every act, thought and word of all men and women anywhere and everywhere, is prompted by the divine love of God, and I am helped by such actions, thoughts and words.

PART IV
THE PSYCHOLOGICAL MOMENT AND HOW TO KNOW IT

EXPECTANCY

We Get What We Think

It is scientifically understood now* that a belief that a certain thing is about to happen is quite sufficient to change the physical action in any part of the body.

Therefore, one of the main things is for the patient to have a mind educated and attuned to the expectancy of healing.

The reader will bear in mind that thought controls all voluntary and involuntary actions of the body. The subconscious mind controls the secretions of the glands of the body and all of the intricate internal functionings. For instance, if you should be held up on the street at night by a burglar, your heart may beat rapidly, perspiration start out from every pore and after the affair is over, weakness ensue. Or you may slip on a banana peeling and go down ka-thump and when you get yourself together, find your heart palpitating, your face flushed and your body prickly with heat.

*See Applied Psychology and Scientific Living— Vol. 1, Chapters under Chemistry of Emotion in this series; and Psycho Analysis-Kinks in the Mind.

Mind, therefore, is the controller of all bodily functioning.

Subconscious Mind Controls All

Remember that the subconscious controls every organ, atom and cell of our being.

Whatsoever the subconscious mind expects, it orders the cells to create. Therefore, after the mind is freed from all negation and worry, and faith has been established, the important attitude is expectancy. Whatever the subconscious mind expects, it orders done.

A suggestion of any kind, good or bad, never affects a person to whom the suggestion is addressed until the expectancy is aroused in the subconscious.

This expectancy may be aroused and created by suggestions, from thousands of different sources, so that when aroused, a result consistent with the expectancy will be brought to pass.

The next logical step in mental therapeutics is, following expectancy, to produce in the patient the greatest degree of passivity in mind and body as possible.

This passivity is not a state of unconsciousness, neither is it hypnosis. It is, as indicated above, a state of relaxation, freedom from all disturbing

thoughts and tension. It is doubtless impossible for any one to have a perfectly blank mind. Therefore, in reaching this state of passivity where the mind is as tranquil as possible, if it must work, which in all probability it will, let it think about beautiful things, wholesome things, the highest state of success, health and happiness, harmony, love, joy, peace and comfort.

Passivity may be divided into different states—the passive state I have mentioned above, where the patient is at rest, is a state of imperturbability toward everything around, but yet not bordering upon the semi-awake-sleep state.

Next Step

The next step in passivity is called hypnoidization where the patient is partially asleep and partially awake—the midway state, half-way between sleep and wakefulness. It is also referred to as the hypnoidal state and has different degrees or depths of passivity.

The deepest state of passivity is known as hypnosis, but it is now believed, as mentioned elsewhere that better results for the majority of people can be obtained while the person is passive and conscious of the suggestions that are being given.

The most favorable condition, then, which is certain to produce expectancy (in the majority of

cases) is when the suggestion is received in a passive state with the mind open and conscious of the suggestions given.

Not Always Necessary

But, in order to achieve passivity, this is not always necessary for many people. Perhaps just a moment of rest may be enough to provide a demonstration for the subject while he is giving attention to his daily affairs and is critical of, or even averse to, mental healing.

Very often in our classes people who have been opposed to psychology have applied for physical healing, even at home and been healed at the hour of our silence. This is easily explained. In the first place, no mind can apply itself to one thing all of the time. It's not built that way. For instance, suppose a man has an article of great value and places his mind upon not losing it. Suppose the article is in a grip. He carries that grip himself and resolves not to let it get away from him and to think of this grip and its treasure first and always above everything else. For an hour or so, or even longer, his mind may go to that grip before anything in the world. Nothing can so distract his attention but his mind comes

back to the grip by his side. However, let this continue for a few hours, or a day, and the mind becomes wearied of this tension toward the treasure until the first thing he knows, he will get out of his seat and leave the room or the car, unconscious of the danger he has subjected his treasure to by temporarily abandoning it.

So the skeptic might oppose mental healing or any method other than conventionally employed, yet be at different times off guard. He is bound to be off guard at times. There can be no other way. So when that person consciously or unconsciously happens to relax, instantly the vibrations from others—loved ones, friends, or a class, for healing reach the passive mind of the doubter and the healing takes place.

Remember, you who are healers and you who desire to be healed, that the ideal condition for healing is an expectant mind in a state of passivity, backed by faith.

There is no doubt that a suggestion and anticipation with co-operating circumstances or a great emotion, may control a person both mentally and physically, producing health or disease, and in crowds or communities may produce epidemic delusions.

A state of expectancy is found in all walks of life. We usually get what we expect. The witchcraft delusion of New England, the leaping ague of Scotland, the dancing mania of the dark ages, the cases of supposed demoniacal possession in the nunneries of France, the Tarantism of Southern Italy, the visionary revelations of ascetics in all branches of the Christian church, the mewing and biting epidemics in the nunneries of Germany and similar psychological outbreaks in other places may be explained by the hypothesis that the subjection of the mind to a dominant idea or suggestion results not only in the expectation but in the realization of the corresponding action.

This is true not only in the production of delusions, but in the causation of health and disease as well. The cure of disease is effected in many cases by suggestion and the expectation of health —for we usually get what we expect.

This mental attitude of expectancy is one of the most important moments leading up to healing by the mind—the "psychological moment" in its truest sense.

The two illustrations given below are striking examples of what may take place under the heat of expectancy. While these are negative illustrations, the reader will bear in mind that the

positive side of life always acts more quickly and potently; so that while the expectancy of something wrong has a distinct effect in increasing the malignity of the result, the expectancy of something good and perfect has a beneficent effect much swifter and stronger in proportion.

Mouse and Fits

In a factory at Hebden Bridge in 1787 a girl popped a mouse into the bosom of another girl. She got a fit. The next day three more girls had fits. On February 17th, the next day, six more. The works were stopped, as it was supposed to arise from a bag of cotton. On the 18th fourteen more had fits, one being a man; the fits lasting from fifteen minutes to twenty-four hours. Dr. St. Clare cured them (through the unconscious mind) with the electrical machine.*

A young lady gave her father laudanum in mistake. When he died she was struck down, and lay ten months till death from general oedema set in. There was a post-mortem examination, and there was no cause of death but dropsy from mental causes.**

"The expectation of a belief of something about to happen," says Braid in "The Power of Mind over Body," "is quite sufficient to change the physical action of any part."

*Hecker's Epidemics of the Middle Ages, "Gentleman's Magazine," 1787.

**Sir H. Marsh, Dublin Quarterly Journal, vol. xliv, p. 9.

From Dr. Clouston

Professor Clouston in the British Medical Journal says:

The effects of a purgative pill have been rendered nil and it has produced sleep in the belief it was an opiate pill, though consisting of a strong dose of colocynth and calomel. On the other hand, an opium pill given for sleep has failed to produce it, but proved a strong purgative in the belief it was so intended.

A complete fit of drunkenness can be produced by drinking vinegar as champagne. There is no limit to the power of illusions or to their variety but your own power of invention. On the other hand, real sensations, as we have seen, may be entirely abolished.

Suggestion as Purgative

When one considers the aforementioned testimonials from the medical profession, displaying the power of the mind in making a purgative pill act as an opiate for sleep and vice versa, or in producing a case of drunkenness through the administering of vinegar announced as champagne, it is very easy to understand what may happen when the mind is expecting a certain thing to take place.

The fact that an opium pill may, instead of producing sleep, have the effect of a purgative, shows what may be effected in the mind of a

patient who is sincerely and scientifically expecting mental healing.

If drunkenness can be produced by drinking vinegar merely because the subject thinks he is drinking champagne and expects to become drunk, what may we not have in the way of healing when the mind expects to be put in tune with the infinite?

Since it is obviously easier for the mind to produce normal natural functioning than to effect irregularities and illusions, we may appreciate the vast significance of the medical principle involved, and at once recognize as a cardinal phase of mental therapeutics the need of the patient's genuine expectancy of healing.

Here is a good illustration from Braid:

I passed a gold pencil-case from the wrist to the finger ends of a lady fifty-six years old without touching her, and she experienced a creeping, twitching sensation in that hand until it became quite unpleasant. On getting her to look in another direction and describe her feelings, the results were the same when I made no movement at all, the whole being evidently caused by the power of the mind in causing a physical action of the body. With another lady I took a pair of scissors and passed them over her hand laid upon the table from the wrist downwards without contact. She immediately felt a creeping sensation followed by spasmodic twitching of the muscles so as to toss the hand

from the table. I then desired her to place her other hand on the table, so that she might not observe what was being done, and in the same length of time similar phenomena were manifested, though I did nothing. I then told her her hand would become cold, and it was so; then intensely hot.*

Dr. Carpenter says:

That the confident expectation of a cure is the most potent means of bringing it about, doing that which no medical treatment can accomplish, may be affirmed as the generalized result of experience of the most varied kind extending through a long series of ages.

Thus, the "expectant attention" of Carpenter was hailed as a triumph of science, and figured largely in its vocabulary for many years, although it was a mere substitute for the word "faith," and accounted for the same phenomena. "Imagination" is another word that has performed yeoman's service in the vocabulary of science. It has been invoked, "time whereof the memory of man runneth not to the contrary," to account "scientifically" for cures effected without the use of material remedies, and then dismissed with lofty contempt, as a subject unworthy of the attention of science. Thus the French Academy, in its report on Mesmerism, admitted that marvelous cures had been effected, but learnedly attributed the result to "imagination," and thus dismissed the subject as unworthy the further attention of science. Obviously, the word was a mere substitute for that employed by the Master; and a very awkward substitute it was.

*Braid, Power of Mind over Body, p. 15.

Observe here it is not the faith itself that cures, but faith, fear, etc., set into activity those powers and forces that the unconscious mind possesses over the body, both to cause disease and to cure it.

Dr. William C. Prime relates the following case in his book, "Among the Northern Hills." "The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak. The judge brought paper and ink with him. He found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her he was ready to prepare the will if she would go on and tell him what she wanted him to do. He wrote the introductory phrase rapidly, and leaning toward her said, 'Now, go on, Mrs. Norton.'

"Her voice was quite faint, and she seemed to speak with an effort. She said: 'First of all, I want to give the farm to my sons, Harry and James. Just put that down.' 'But,' said the judge, 'you can't do that, Mrs. Norton. The farm isn't yours to give away.' 'The farm isn't mine?' she said in a voice decidedly stronger than before. 'No, the farm isn't yours. You have only a life interest in it.' 'This farm that I've run for goin' on forty-three year next spring isn't mine to do with what I please with it? Why not, Judge, I'd like to know what you mean!' 'Why, Mr. Norton, your husband, gave you a life estate in all his

property, and on your death the farm goes to his son, John, and *your* children get the village houses. I have explained that to you very often before.' 'And when I die, John Norton is to have this house and farm whether I will or not?' 'Just so. It will be his.' *'Then I ain't goin' to die!'* said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

"The doctor and the judge went home. That was fifteen years ago. *The old lady is alive today.* And she accomplished her intent. She beat John after all. He died four years ago."

Direct the Mind Rightly

Thus the patient's mind should be constantly directed to the condition which is expected and whose realization is hoped for.

It is well to remember what has already been recommended—that you should never make any reference to the diseased condition during your suggestions, and never think about any conditions for yourself or friends except those which you wish to see brought to pass.

So here is a rule of life which all should observe. When you are talking about yourself, never say anything concerning your personality, surroundings, affairs, hopes and aspirations, family and friends, except that which you expect to be materialized and realized.

Lead the mind away from the present condition and place it upon the expected condition which you desire. This fixes the ideal of health, or whatever ideal you seek, in place of any undesirable suggestion which the mind may unconsciously hold, and which it would continue to hold tenaciously if not otherwise directed. In short, the confident expectation of a cure is the best means of bringing about that cure.

A famous medical authority says:

Men who cultivate a hopeful demeanour in the sick-room will more readily restore the patient by this helpful buoyant spirit than others who are constitutionally grave and desponding. These often unwittingly hinder the cure they are anxious to promote. . . . Indeed, so great is the mental factor in therapeutics, that it is not too much to say that inferior medical skill with a good and assuring manner is more likely to effect a cure than a superior skill with a diffident and depressing personality.

Sympathy is indeed a powerful drug in the hands of a skilful administrator; for, after all, patients think much more of the doctor than his prescriptions; while he—poor man—generally thinks his hieroglyphics all, and himself nothing.

It is thus that a family physician in the first instance has the greatest opportunities of mental treatment. His blue pill may be useful, but his tact in encountering false notions and instilling healthy ideas is the most powerful remedial agent he possesses.

* * * * *

When thinking constructive thoughts or enjoying constructive emotions, the dynamic potency of every cell in the body is increased or modified for betterment; therefore, continual expectation of health and positive faith in recuperation after fatigue establishes a confidence which the subconscious accepts as a blue-print for building and rebuilding body tissue. —*The Handbook of Life.*

Dr. Rush, one of the world's famous physicians, never prescribed remedies of doubtful efficacy in the various stages of acute disease till he had worked up his patients

with a confidence bordering on certainty of their probable good effects. The success of this measure has much oftener answered than disappointed his expectation.

If Dr. Rush did this, how important for the mental healer.

As we consider the role of suggestion in the domain of sensation as applied to health, I quote some typical examples from Paul Emile Levy's l'Education Rationelle de la Volonte.* Levy was a pupil of Bernheim, and his book is transitional between the earlier Nancy School and the later. He alludes to an observation made upon himself by Herbert Spencer:

"If I merely think of a slate-pencil squeaking on a slate, my teeth are set on edge just as if I actually heard the sound."

Levy refers to the familiar experience that merely to think of itching anywhere suffices to arouse the sensation of itching.

"Everyone knows," he adds, "that if we are expecting a visitor, we are continually hearing the doorbell ring before it really does so."

The idea of a sensation of pleasure or pain, the idea of a feeling, tends to become this pleasure, this pain, or this feeling.

As far as visceral sensations are concerned, Herbert Parkyn, in his excellent manual of autosuggestion,**

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*Paul Emile Levy, the Rational Education of the Will, English translation from the 9th French edition by Florence K. Bright, Ridier, London.

**Herbert Parkyn, Auto-Suggestion, Fowler, London.

records the following incident. It has its amusing side, so that it sticks in the memory.

"A New York visitor in Chicago looks at his watch, which is set an hour ahead of Chicago time, and tells a Chicago friend that it is twelve o'clock. The Chicago friend, not considering the difference in time between Chicago and New York, tells the New Yorker that he is hungry and that he must go to lunch. Twelve o'clock is the Chicago man's regular lunch hour, and the mere mention of twelve o'clock is sufficient to arouse his appetite." (pp. 11-12.)

Phenomena of this character occur in connection with all kinds of sensation.

Parkyn reminds us that a man, after touching some article of clothing, may be told that it has been worn by someone suffering from skin disease. The subject thereupon has itching sensations all over the body, and fancies he has caught the disease. Again, medical students who study the symptoms of various diseases frequently exhibit these symptoms and imagine themselves to suffer from the diseases in question. Facts of this order are quite familiar. The pamphlets, leaflets, and advertisements issued by the vendors of patent medicines vaunting specifics for all and sundry diseases whose symptoms are described with a wealth of detail, are responsible for an enormous amount of suffering.

So our healing is effected the quicker when we are expecting to be healed.

As far as concerns physical pain in general, suggestion will sometimes intensify it, and will sometimes act as

an anaesthetic. Coue gives the following familiar instance:

"Consider, for example, a little child. He has pinched his finger or scratched his hand. Instinctively he begins to cry, for the pain is more or less sharp. His mother runs to him, blows on his hand, rubs the sore place gently, tells him it is all over now and that it doesn't hurt any more. Thereupon the child stops crying and begins to smile. Wherefore? The child hears his mother say, 'It doesn't hurt now.' His unconscious believes it. He imagines that there is no more pain, and actually he ceases to feel the pain.

"But if the mother, greatly alarmed, exclaims: poor little darling, how you have hurt yourself! the child redoubles his outcries. In this case, likewise, the child's unconscious believes the mother's words. The idea that the suffering is great, increases the suffering."

The reader may object that this example, and also that of the child which gets tired on hearing someone else complain of being tired, have nothing to do with the subject under discussion, seeing that they are hetero-suggestions. But comparison with the adjoining instances will show that the parent's words act only by way of the child's imagination, and become suggestions only after they have been accepted by the child.

Besides, in this case as well, we may say that we grown-ups are more childlike than we suppose. We shall learn that suggestion consciously utilized by the adult may become a potent anaesthetic. But so long as we remain ignorant of this, our trouble is that we are just as credulous as any child, with the difference that we are

credulous in a bad sense while the child is credulous in a good sense. He believes that his mother's blowing on the sore place eases the pain; and inasmuch as he believes it, it is true. For our part, we believe that we can get relief only by having recourse to a pharmaceutical arsenal; and as long as we believe this, as long as we remain ignorant of the power possessed by the brain over the rest of the organism, so long does our belief remain true, so long are we unable to do without the arsenal. But, *per se,* our negative superstition is a trifle more fallacious than the positive superstition of the child.

It suffices for us to imagine ourselves poisoned by fungi; thereupon we are seized with violent colic. In this and in similar cases, we manifestly encounter two important factors of suggestion: emotion (fear, in the instance just given) and attention. The latter is sustained to the pitch of obsession, and is kept up by emotion.

The Psychological Moment

To build up the psychological moment is a feat of the greatest importance for the practitioner; since the susceptibility of the patient to help himself and the practitioner in reaching this crucial stage is one of the most essential things in the realm of sympathetic mental healing.

When the multitudes surged around Jesus to be healed, the principle of expectancy had been built up in their mind to the peak of perfection. When the apostles' shadows fell beneficently upon the afflicted; when the sick, touching the

apostles' handkerchiefs, were miraculously cured, it was all due to the creation of this psychological moment—the sufferers expected to be healed, and obtained what they expected.

The same principle has been found true throughout the ages, as attested by the numberless legends of persons who have been healed by touching the hem of the king's garments—primitive persons who believed that the king was of more than mortal composition and filled with the power of the Divine. Essentially similar if less glamorous is the case of the man who carries a horse chestnut in his pocket and succeeds in warding off rheumatism. Expectancy—he does not expect rheumatism, therefore he does not get it. The same thing is true when one carries a rabbit's foot in one's pocket or hangs a horse shoe over the door to keep away ill luck. The expectancy for good things takes the place of the counter-expectancy for evil. It would be equally good psychology to carry in one's pocket the left hind leg of a disjointed rooster, or the quill of a fretted porcupine.

There is no efficacy in these things nor is there any in the traditional rabbit's foot or nail of a horseshoe. The power resides in the individual and is wholly the product of expectancy.

To return to what we have already said, constructive expectancy has a much quicker result than that expectancy which is negative or destructive. Therefore the greatest expectancy a man can have is an expectancy of the power of God to heal; a faith that the Divine principle is Omnipotent.

The following is by an author unknown to me, but is so well expressed that it merits repetition:

Jesus refused to use any lower motive in His healing work than faith in His heavenly Father, and in Himself as the Father's messenger. And from those who would be healed He demanded such a trust as the psychological medium in which He could work His deeds of mercy. He calls upon men to trust in God, because it is rational and right that they should do so. The blind and half superstitious faith, as in the case of the woman who thought to be healed by touching the hem of His garment, He developed into spiritual confidence, not in His clothes, but in Himself.

When a moral good is to be won, or a disease of character is to be healed, no therapeutic agency can take the place of faith in God, as He has revealed himself in Christ. Such a faith stirs powerfully the forces of the inner life, arouses the deepest and purest feelings, removes the inhibitions that arrest the will, harmonize the dissociated elements of the soul, and all these physical events react benefically upon the bodily organism.

Horse Chestnuts or Goose Quills

Hence the chapter which follows is of the utmost importance, especially to those who are religiously inclined and who hold a liberal faith in God.

Remember, however, that a person may have effective faith in anything, as we have already pointed out, be it faith in horse chestnuts, rabbits' feet, or goose quills. And if one is not religiously inclined or able to accept either the teachings of orthodoxy or the newer explanations of God and the Bible, let that one cultivate faith in the practitioner, faith in himself, or faith in nature. Once a faith of any depth or sincerity is cultivated, be its direction what it will, the healing will occur with equal effectiveness.

"With all thy getting, get understanding," says Solomon, but if Solomon were living today, I am sure he would add: "With all thy getting health, get expectancy—get faith in something."

The faith which people have in a "Divine Healer" is really the cause of the healing—not the healer himself. I am sure I am not overstating when I say that thousands of people have been healed in my great campaigns because they have attended the public lectures with an expectancy of being healed. Such people, of course,

receive the vibrations of the great auditorium; and when I ask for a show of hands from those who have been healed during my speaking, it is not uncommon to have hundreds raise their hands. I did not come near them, I gave them no private or personal treatment, nor had they any preparation beyond the fact that they had heard of the cure of others through presence at my meetings or perusal of my books.

Having sought healing from every other source under the heavens, their last resort was "the healer that's in town"—and so, with this expectancy and hope of remedy, they came into the auditorium. Their minds being built up to the psychological moment, they have the demonstration when they expect it. The lame walk, the blind see, the deaf hear, the paralytic leap, the grief-stricken rally, and the discouraged hope—all because of expectancy! That which they expected they got.

What May Be Expected

There will moreover be many people who from the thoughtful and expectant reading of the healing books of this series will acquire the health they seek. The great fundamental laws underlying health and success and happiness have been unfolded to them in the other volumes. As

they read, they begin to expect for themselves the abundance, prosperity, health, happiness, love, joy, and peace which they have observed in others. Inspired by former volumes, and reading with expectant mind they acquire the psychological attitude necessary for the attainment of the psychological moment; and by sheer force of faith and expectancy bring about the realization of what they want.

If I were writing a series of religious books, attemptive to place a miraculous halo about myself, I should not make such plain statements, or go so far as to say that anybody who has the desire to heal can be a healer. There is, however, no more of the miraculous in my methods than there should be in the methods of those who read my books. There is no more healing power in the author, save to the extent that exercise has sharpened what is the natural gift of us all, than there is in the reader. I appreciate, of course, that all these principles have nothing to do with the building up of any new or unique religious institution. I do not wish to do that. My desire is to make the laws of life so plain, so simple and so easy that everybody can be not only his own healer but a healer for others as well.

Believe

Believe in yourself, believe in nature, believe in God, and "The works that I do shall ye do also—" John 14-12. Back of it all is faith—faith in yourself, faith in man, faith in nature or faith in God.

There is one phase of expectancy, however, which the patient and practitioner should be very careful to understand; namely, that too anxious a spirit may act as a strong counter-suggestion and delay the process of healing. We must not be over-anxious. If we are, we become too tense; "tied in a knot," and straining to such an extent that it is impossible for the spirit of the infinite to have full play in our minds and body. In other words, we must be passive in our expectancy. When one is relaxed in mind and body the "influx of the spirit," as Emerson says, can surge through one.

May I liken the principle I have described to a garden hose? If such a hose is coiled and kinked, the water will usually either refuse to pass through it, or if sufficiently forcible in flow will break it outright. So too when the mind is strained, and the thinker over-anxious, the psychological processes become coiled and kinked, and the spirit of the Infinite cannot get through.

Remember, then, that all expectancy and all faith must be passive, not tense; and that the body must be relaxed as well as the mind.

This is another reason why religious faith is so potent. If we actually grasp the conception of the law which Christ teaches when he says, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof," we have a passive faith in that kind of a God, amidst which the influx of the spirit may have full sway.

Ignorant and Superstitious Often Healed Easier Than Cultured and Educated

As one has said:

Religiously speaking, the emotional experience unconsciously opens the soul to the Spirit, which enters into the whole being, just as the warm sunlight penetrates the very fibre of the plant. It is the Spirit that performs the mental part of the cure, not the personal thought or faith. The human part consists in becoming receptive in withdrawing the consciousness from self and physical sensation, and becoming absorbed in the expected cure. The personal fears and wrong thoughts have stood in the way, and barred the door where the Spirit sought to enter. The new direction of mind changes all this, and makes way for the Spirit. It is a redirecting of the will; and in the wise use of the will, as we have seen, lies the greatest human power, while its misuse is the most potent cause of trouble.

FAITH

"Thy faith hath made thee whole."

"Faith," says Terry Walter, M. D., "creates an expectancy of cure, and the moment of fixed attention or fixed expectation establishes the psychological moment when 'miracles' transpire."

The various forms of faith cure tend strongly to put the patient in a happy frame of mind—a condition favorable to health. However, there are all degrees of faith and wide differences in the way the system responds to the emotional state. One person is slightly affected by a strong emotion; another is strongly affected by a weak emotion.

While the conscientious and religiously trained person, because of a higher standard of morality, may by his consciousness cause sickness, yet, on the other hand, the so-called moral powers are capable of exerting a tremendous influence in the control of the mind and body.

When the moral mandates are reinforced with a positive will, there is absolutely no limit to their far-reaching influence and their great power for good in the regulation of mental habits and physical practices.

So God's laws are always right. "My ways are equal," said the Lord. Therefore, the religiously conscientious person may become well all the quicker.

The Bible, which is the most deeply occult of all books, continually lays so much stress upon the efficiency of faith and the destructive influence of unbelief; and in like manner, all books on every branch of spiritual science emphatically warn us against the admission of doubt or fear.

The object of this series of Fundamentals of Practical Psychology is not only to explain scientific truths in an understandable and practical manner, but to corroborate, by means of citations from recognized authorities, evidence of my own which I have been years in collecting—evidence calculated to stimulate the belief of the reader, and arouse within him the conviction that he may be healed. With this in view, I herewith adduce a "host of witnesses" to prove the power of the mind to heal.

Dynamic Power

"Faith," as Bishop Fallows says, "is a dynamic power within the soul itself. It springs from the innermost nature. It can be reinforced and strengthened from without, but must ever originate from within. In the healing of the mind or body, the energy exerted by the patient himself upon himself is of the utmost importance. It must begin with the belief that he can be helped. He may say, 'I have no faith,' when he seeks relief, but the very fact that he seeks it is the clear indication that he has

some faith. According to the measure of his faith will be the corresponding good."

Religious faith, as shown by Dr. Worcester of the Emmanuel Movement, is the primary suggestion for healing, to-wit:

It is not long ago that religion was regarded as a predisposing cause of melancholia, hysteria, and insanity (Maudsley) but today we know that the type of character created by Christ, calm, loving, patient, unselfish, fearless, trusting, is the type best able to resist every form of nervous disease and moral evil (Schofield). Therefore it is that we offer this religion to those who seek our aid, seldom without success. In fact the willingness of even worldly-minded and apparently irreligious men and women to accept the character and teachings of Christ and to live by them has been one of the happiest experiences we have been permitted to enjoy. Again and again have I heard a man who had not thought seriously of religion for years exclaim, "I don't know whether I am going to recover my health, and the curious thing is I don't care now nearly as much as I did. But if I live I am going to be a better man than I have been in the past." As a matter of fact we possess in our religion the greatest of all therapeutic agents, if only we deal with it sincerely.

The One Big Thing

The biggest feature in all of Jesus' work and that of his disciples the same as today, is that the patient must assume faith and have faith to be healed.

He said to the blind man of Jericho, "Receive thy sight, thy faith hath made thee whole." Luke 18:42. He had first asked Him what he should do for him to call out his faith.

In the case of "the woman with an issue of blood twelve years, and had suffered many things of many physicians, and was nothing bettered, but rather grew worse." He said, "Thy faith hath saved thee."

The palsied man borne of four was brought and let down through the roof. It is recorded that "when He saw their faith, He said to the sick of the palsy, 'Thy sins be forgiven thee * * * take up thy bed and walk.'" Mk. 2:5, 11.

The Syro-Phoenician woman was told that her daughter was healed because the mother had *faith* that she could be, and *willed* that she should be. Matt. 15:25.

As Thomas Parker Boyd Says:

These are a few of many recorded cases in which *faith* was emphasized as essential to the cure. Not that faith in itself was the healing power, but it aroused and set in motion the spiritual forces which alone can heal. In some cases it was the faith of the patient, in others it was the faith of parents or friends, or the faith of the congregation. In some places He could do no mighty works because the people had no faith.

"Thy faith hath made thee whole" "According to your faith be it unto you"; "If thou canst believe, all things are possible to him that believeth"; "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" These were neither idle or untruthful expressions.

On the other hand, it was of him that at his own home he failed to do many mighty works, "because of their unbelief." The condition was absent there, because the people had known him from boyhood, and could not believe that the "carpenter's son" could do any mighty works.

Keynote of Christ's Teachings

No less an authority in the medical world than Wm. S. Sadler gives the following in "The Psychology of Faith and Fear":*

The teachings of the man Christ are everywhere permeated by faith; faith is the keynote and the burden of His message of good cheer and happiness. It was the Master who said, "If ye have faith as a grain of mustard seed, * * * nothing shall be impossible unto you." (Matt. XVII:20.)

Christ, throughout his ministry of healing and restoration, seldom failed to acknowledge the saving power of the patient's faith. After restoring the sight of the blind beggar, Jesus said unto him, "Thy faith hath saved thee." (Luke XVIII:42.)

The Apostle James, after admonishing the man who lacks wisdom to ask of God, adds: "Let him ask in faith, nothing wavering." (Jas., 1:6.) It was this same writer who declared that "the prayer of faith shall save the sick." (Jas. V:15.)

Faith invigorates and strengthens mind, soul and body; while fear depresses, diseases and ultimately destroys mind,

*The Psychology of Faith and Fear, by William S. Sadler, M. D. McClurg & Co., Publishers.

soul and body. This is the conclusion of psychology, physiology and theology.

Faith, no doubt, is a material aid in resisting most infectious diseases. Fear has long been recognized as a very powerful factor in diseases of this sort, predisposing its victims to infection and to contraction of the various contagious and infectious maladies. Those who fear a disease most are most likely to catch it. Those who fear it least are less likely to contract it. Doctors are seldom smitten with the contagious diseases they so frequently mingle with, not only because of the protective measures they use, but also because of the fact that they seldom fear these diseases; and therefore, their vital resistance is not seriously decreased by fear.

We recently saw a case where an unfortunate woman actually worried herself to death over the fear and dread of having cancer. Some physician had told her fourteen years previous that she had some symptoms of cancer, and ever since that time she had lived in constant terror of that disease. Post-mortem examination showed her to be absolutely free from cancer or any other organic disease, for that matter.

The fear of disease is often so intense and acute as really to cause one to fall a victim either to genuine infection or a deceptive and imaginative counterfeit, as is so frequently the case in cholera, hydrophobia and lockjaw.

Doctors Agree

Most doctors recognize that persons with strong constitutions, those with great recuperative pow-

ers, with a strong desire to be healthy, can speedily bring themselves back to health.

One of the highest medical authorities, Dr. William Osler, summoned by King Edward VII from Johns Hopkins University to be regius professor of medicine at Oxford University, says in the Encyclopedia Americana:

The psychical method has always played an important, though largely unrecognized, part in therapeutics. It is from faith, which buoys up the spirits, sets the blood flowing more freely and the nerves playing their part without disturbance, that a large part of all cure arises. Despondency, or lack of faith, will often sink the stoutest constitution almost to death's door; faith will enable a spoonful of water or a bread pill to do almost miracles of healing when the best medicines have been given over in despair. The basis of the entire profession of medicine is faith in the doctor, his drugs and his methods

Bearing this in mind, we can better understand the following from *The Lancet:*

A malady induced by mental reflex can only be cured by mental remedy. A full recognition of the value rightly attaching to the mental treatment of physical ailments will improve the usefulness of the physician and materially assist in the recovery of his patients. In disease, functional or organic, the therapeutic value of faith and hope, *though not in our textbooks,* is often enough to turn the scale in favor of recovery.

Dr. Carpenter says: "That the confident expectation of a cure is the most potent means of bringing it about, *doing that which no medical treatment can accomplish,* may be affirmed as the generalized result of experiences of the most varied kind extending through a long series of ages."

Greater Than Medicine

Dr. Austin Flint said to a medical class some years ago: "Gentlemen, there is something in the practice of medicine far beyond the mere administration of drugs." He told a great truth. Every successful physician knows the necessity of controlling the patient's mind. He knows the value of faith, hope, expectancy and belief, and that they are among the most powerful therapeutic agents that can be used. The scriptural statement, "Thy faith hath made thee whole," is thoroughly scientific, and if we carefully observe we shall find many verifications of this truth. Hope, one of the greatest powers in the human mind, is at once elevating, uplifting and inspiring. Physically, hope can accelerate the heart action, relieve the nerve tension, and bring into one's life great benefits. Fear, on the other hand, depresses the nerve action, contracts the blood vessels of the body and interferes with the circulation. It also

produces mental depression, and, very speedily, physical ailment.

As some one well puts it:

When man has learned thoroughly the difference between hope and fear, he has discovered one of the greatest principles of healing. When he has learned how to encourage and inspire hope, how to dispel despondency and drive away fear, he has discovered an effective method of relieving the afflicted of many ailments.

Take, for instance, a man who is in an excellent physical and mental condition and let him receive a report that his house has burned down, that some of his dear ones have lost their lives, and see how quickly it will produce a depressing effect and illness. If he were to receive news five or six hours after that it was a mistake, that the property was intact and the loved ones safe, his illness would leave him almost instantly.

If he had consulted the doctors after receiving the news of disaster and had not informed them of it, they would have attributed his collapse and illness to different causes. Some would probably have said that this condition was caused by ptomaine poisoning; some would have attributed the cause to overwork; others would have blamed it on a severe cold, and probably others on different physical conditions. Various remedies would have been recommended. The real cause was a thought or thoughts which produced a shock, and as long as these were entertained the physical results would continue. Adverse suggestions had entered the subconscious mind and were depressing the vital functions; and as long as they controlled, depression of the circulatory and nervous systems would result.

When the safety of home and loved ones became assured, the normal condition was re-established, the arteries relaxed, the pallor was replaced by a glow of red in the face, the nerve action became normal, and the usual health was realized, with the happiness that followed therefrom. He was made ill by a thought of fear, he was cured by a thought and an assurance of safety. The thoughts we think, the exercise of faith in God and man, the inspiration of hope, all have a definite effect on every cell in the human body.

Many of us are the same way. We concentrate on our debts until we get more debts. We are concentrators for debts instead of for abundance. Every thought we entertain involves concentrating. Hereafter we must dedicate our minds to positive and constructive thinking.

There is just one big word that all must get into their vocabulary. Now, when I mention this word you people who are outside of the church may at first not care to accept it or attach any value to it, but you will in a half minute. That big one word, friends, which you must have in your consciousness is FAITH. I don't care how you express it but I'll say this: that even a child can understand that this whole civilization of ours is built upon FAITH. Every time you take the other man's check it is faith that he has enough money to cover

the check. Every business deal is transacted on faith. It can be said, in fact, that unless we have faith in one another, we do not live in a state of civilization. Suppose you carry that a step further, and have FAITH in yourself.

FAITH in yourself! FAITH in your fellow man and FAITH in God! Now if you can get this word FAITH into your consciousness or get the *spirit* of FAITH into your consciousness, you instantly become a strong concentrator and if you think you cannot do so then take the affirmation, "I have faith in myself, I have faith in God," seven times seven or seventy times seven until you get the idea these words suggest into your consciousness so firmly that you really and truly believe it.

Now we are going to practice on that a little. You are going to run that through your mind as you go to sleep and during the Silence you are going to take, "I have faith in myself, I have faith in God," repeat it seven times seven or seventy times seven until you become a strong concentrator. After you have that as a foundation go ahead. You can do the rest of the things yourself. It doesn't matter whether you are a

churchman or outside of the church, you can establish that kind of belief in yourself.

Faith is the foundation of all of the workable laws of life. We are calling them psychological laws. Every man who builds up a business does so by virtue of faith in himself, faith in his goods and faith in his business methods. So long as we get faith we do not care how we get it. Along comes a man who tells his audience to have faith in the unreality of things. Many are healed. Their minds become obsessed with that particular idea. Even though we may think that man is wrong when he declares, "I have the only thing that there is. I heal by conversion," you may get faith and be healed that way. But I don't care what method you use so long as you get results. There is no one who has all of the right way. I don't care who he is or where he comes from, he may have some of the right way. But the fellow who says, "I have the only way there is," has something radically wrong with him. He may not know it and the world may not be able to put its finger on it, but there is something seriously wrong with the fellow who says: "I have access to the only fountain of truth."

I once listened to a man who declared Darwin was wrong and Huxley was wrong. He ran down the whole line and then said, "My way is truth." What rubbish! There can be no one mind that gets everything right all the time. All angles of healing have truth. Get FAITH somehow, somewhere, and you are a thousand times better off. I believe that we are doing as much as anything else at the present time in arousing the people to the approach of a new and better day. When that time comes, my friends, we are going to have so much faith in everything and everybody that the world will be aflame with Faith—faith in ourselves, faith in others, faith in God to such an extent that all men can "do all things" by faith.

Another Great Authority

Oliver Henkel, in "Mental Medicine,"* corroborates the author's viewpoint when he says:

There is a great deal in that phrase that Tolstoi uses in one of his books, "Faith is the force of life." For, in fact, faith is more than spiritual imagination or spiritual comprehension. It is a vital energy. It is not merely the power that relates the finite to the infinite, that bridges the gulf between the seen and the unseen, but it is a stimulus to all the latent faculties of life. It is as large and as real a factor in our lives as reason, or will, or the affections. It is a basal principle of life, and we ought to recognize it as such.

We recognize that in material affairs, as in spiritual, the man with faith is the man who brings about results. "Faith," as one says, "is behind the great achievements of our modern life. Faith is the keystone of success. Without faith we do the work of life with lagging hearts. With it our powers are at their best. Chronic doubt kills effort and cripples its powers. But faith— not credulity, not rashness—but honest, constructive faith, which realizes by action that 'assurance of things hoped for—such a force will carry us over mountains of difficulty and leave us fresh for the next climb'."

Faith is thus a daily principle in business and in social life. We must have faith in our fellows to some large

*"Mental Medicine," by Oliver Hunkel. Thomas W. Crowell & Co., New York, Publishers.

extent, or business stops, and social life becomes a mockery. Faith is also a principle which is used in science. We think of science as based on knowledge. So it is. It goes usually only as far as the five senses take it, and yet it believes further than it sees. It has never actually seen the essence of life, only its manifestations in electricity or the other energies. But it has faith in these, so that the whole universe becomes intelligent and understandable.

Now extend this same principle of Faith into the therapeutic field. As a matter of fact, it is being more and more recognized that in all mental and spiritual methods of dealing with disease, faith is a powerful factor. "After all," as Dr. Osler says, "faith is a great leveler of life. Without it, man can do nothing; with it, even with a fragment, as a grain of mustard seed, all things are possible to him. Faith in us, faith in our drugs and methods, is the great stock in trade of the profession . . . It is the aurum potabile, the touchstone of success in medicine. As Galen says, 'Confidence and hope do more good than physic.' He cures most in whom most are confident."

But in this special work it may be asked: What kind of faith is needed for the therapeutic work? And we may answer that it is not a superstitious faith that is needed, nothing blind, arbitrary or unreasoning; nor a theological faith or creed. Indeed, people of widely different creeds, and of no creed, are equally helped in this movement. Nor is it a stultifying faith, believing without evidence and affirming belief of what, in your inmost soul, you are not persuaded. Instead it is a simple, reasonable, fundamental faith—an attitude of life and soul which means

reverence, willingness, obedience. That is enough to begin with, and it will increase. It means such a faith as this:

1. Faith in God's love and His loving purpose towards us. For God is love, life, health. He wills health for us. He helps us to health, as far as we allow Him. He is opposed to pain and disease and abnormality as he is opposed to vice and sin.

2. Faith in the healing power of Nature (which is another name for God). Nature is always seeking to heal us. Take away the barriers; give Nature a chance and she will heal.

3. Faith in ourselves when our wills and energies are stimulated, strengthened, and energized by God's grace. We must stir up the gift that is in us. The power is often latent. It needs the stimulus of new exertion; it needs re-education.

Dr. Laycock, an eminent English physician, claims that the most eminent and successful physicians have all been psychologists, for the knowledge of a practical science of mind is fundamentally necessary to the practice of medicine.

So says C. Franklin Leavitt, himself an M. D.

A retired physician says that for the last ten years of his practice he administered no "medicine" except bread pills and colored water. He says the results were just as satisfactory as when he used drugs. What brought about his "cures"? Why, FAITH—faith in the drugs these patients *thought* they were getting.

F. W. Sears, in "How to Give Treatments," expresses the same idea thus:

All Is Natural

Paracelsus pointed out that, "whether the object of your faith is real or false, you will nevertheless obtain the same effects"; thus showing that the virtue is not derived objectively, but subjectively, as we think, from the unconscious mind.

There is no miracle in healing by faith; whereas it would be a miracle if, the organism being as it is, and the laws of life such as they are, faith-healing did not, under favourable conditions, occur. Here conscious mind alone is recognized; the unconscious mind being "a series of centres" endowed with psychical powers!

We see this truth manifested in the history of those who have gone to some shrine like St. Ann's in Canada. They go there crippled from all sorts of diseases, the result of living in and relating with the slower vibrating currents, where disease, inharmony and lack of all kinds are to be found. They come away whole, strong and well, because through the inspiration which their visit to the shrine and their belief in its miraculous powers brought them, they began to live in an entirely new and much more rapid vibration, one in which they found harmony or health. It is said there are thousands of crutches stored there which were left by those patients who have been cured.

There is nothing miraculous about these cures. All such cases are the natural, normal effect of the causes set in motion and are occasioned by the harmony in the vibrations of the crippled part of the body being restored through the inspiration given the patients by their perfect faith that a visit to such shrine would bring about their

complete restoration. The energy generated by this belief and inspiration caused a rearrangement of the atoms in that part of their bodies which were crippled, they were restored to their normal vibratory rate, and health resulted.

The thought current with which we relate determines the material things which we attract to us. When we walk down Broadway we relate with the people, things and conditions which are especially peculiar to Broadway. That is also true of Fifth, Third, Ninth Avenues and every other street in New York. The same is true with our thought world.

On the physical plane we find the negative, diseased and poverty stricken people naturally gravitate to certain sections of the city, while the rich, strong and powerful are found in other sections. The thought currents of the invisible world are reflected in these physical and objective manifestations.

Recently the New York papers contained an article announcing the "miraculous cure from paralysis" of a city employee, Patrick Jones by name. The account stated that he had been paralyzed for over three months; had lost the use of his limbs and had to be wheeled about in a chair. His physician gave him no encouragement of a possible cure and his family and friends believed he would never get well.

"His own faith," the article said, "remained firm throughout his months of suffering and helplessness," and recently, the account says, "he insisted on attending mass. He could not kneel and so he sat with bowed head at the elevation of the Host." "The priest slowly lifted the holy

water of the body of Christ, and in that instant the wife of the paralytic felt him lean forward and sink gently to his knees. At the conclusion of the prayer he raised himself to the seat and at the end of the services walked home without assistance."

What caused this sudden and complete change of condition? The inspiration which this man received, when he saw the Host lifted up (a most sacred thing to him) set up a new vibration in the atoms of his body and restored them to their normal and harmonious relationship. This was the natural result of a natural law with which the world is daily becoming more familiar.

Another Phase

Thomson J. Hudson, in "The Law of Mental Medicine," throws another light upon the meaning of faith, as understood by Jesus. It would be well for the careful reader to ponder upon this explanation of Hudson.*

It may be here remarked that the English word "faith" very inadequately describes the energy or force in question, as Jesus apparently understood it. That is to say, no definition of the word is found in any dictionary that conveys the slightest notion of that dynamic energy which enabled the leper to throw off his disease instantaneously, or the lame man to take up his bed and walk. Every dictionary definition embraces the implication of some form or degree of *belief* as its determinative feature. But

*"Law of Mental Medicine," by Hudson, McClurg & Co., Chicago, Publishers.

the faith which Jesus proclaimed as the one prepotent agency in the healing of disease—the faith which sustained Peter in his walk upon the water until he momentarily lost it, the dynamic potentialities of which could only be adequately prefigured as being equal to the removal of mountains—such a faith is necessarily far more than the word "belief" or "confidence" would imply. It includes both, as modern experiments amply demonstrate; but it must also include all the spiritual energies of the human soul. To say the least, it must be the mental condition precedent to enable the soul to exercise any of its powers.

Be that as it may, it is sufficient for present purposes to know that faith is the essential mental condition prerequisite to success in healing the sick by any process of mental healing; and when Jesus of Nazareth proclaimed that pregnant fact, he anticipated the inductions of modern science by nineteen hundred years. How he came into possession of such an exact knowledge of the fundamental law of mental healing, is not a pertinent subject of discussion in this connection. It is sufficient to note the fact that he possessed that knowledge. Science is concerned only with the question of verification. That it has been amply verified by scientific experimentation within the last quarter of a century is a matter of common knowledge among students of experimental psychology. The nature of the experiments and their evidential value will be shown hereinafter. In the meantime we must assume provisionally that a certain definite attitude of mind on the part of the patient is essential to success in mental healing, and that that attitude of mind is best defined by the word "faith." It is also in evidence that, when faith is

perfect, methods of healing are of comparatively little importance. That is to say, methods may vary within very wide limits without affecting the result, provided each patient is inspired by the requisite confidence in the particular method employed in his case. Hence the frequent successes attending each of the innumerable methods of mental healing that have prevailed in all the ages of mankind.

That, for instance, which is of primary importance, namely, the induction of the essential condition of faith in the mind of the patient, will be found to be surprisingly easy of accomplishment.

"He will do exceedingly abundantly more than you can ask or think ACCORDING TO THE POWER THAT WORKETH IN YOU."

It is well to have faith, but at the outset faith is not absolutely necessary. It is time enough for the patient to have faith in the treatment when he can perceive the benefit he is receiving. Understanding the mental and physical changes which follow a certain thought, the suggestionist is able to bring about those mental or physical changes by using direct suggestion in such a way that his patient is bound to think the thoughts which will produce the results. A man may not have faith in the statement that the thought of lemon juice will stimulate the flow of saliva, but if he will imagine for a moment that he is squeezing the juice of a lemon into his mouth the saliva will immediately flow more freely than usual, regardless of his faith. Similarly, many, if not all of the organs of the body, can be affected by impulses following certain lines of thought, and these impulses will follow the thought

and stimulate the organs regardless of faith. It is simply necessary to get a patient to think the proper thoughts, and it is in thought directing that the work of the suggestionist lies.

If you depend upon the great Power within, it will "make good." If the demonstration does not take place, you may be assured that a counter auto-suggestion has somehow got into your consciousness, or that you are the recipient of wrong vibrations, at home, in the community, in business, or generally that you are, in short, being constrained to play the role of a negative receiving station.*

When one believes that he may be healed, half the battle is over and immediately he begins to mend.

In the new way of expressing our At-One-Ment with God, wherein we claim, "Now are we sons of God," we make a most pronounced suggestion to the subconscious mind, and when the subconscious believes this, the results are frequently amazing. The more faith we have in the Divinity within ourselves, the stronger, of course, is the suggestion.

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*See Applied Psychology and Scientific Living Chapters on Vibration and Chemistry of Emotion.

Unconscious Faith

Unconscious faith may be developed by thought transference from the healer to the patient. The patient submits because of his desire to be helped and healed, and as the healer leads in silent or audible prayer the patient unconsciously follows and faith is produced and exercised in the audible or silent suggestions given and visualizations performed and corresponding results follow.

At first the healer has faith for two and holding that faith strongly influences the patient and changes his mental attitude and establishes an agreement between the healer and the patient (the law of agreement).—"Handbook on Healing Others," by Charles F. Winbigler.

More of 'Em

The late Hugo Munsterberg in "Psycho-Therapy" gives another slant to the way faith may be operated for one's healing.

But where there is real confidence, based perhaps on the fame of the doctor and on the reports of his powerful achievements, there the conditions for effective suggestions are greatly strengthened. Still better is it if this confidence in the man is combined with a sincere hope for recovery. To lie down on a lounge on which hundreds have been cured fascinates the imagination sufficiently to give to every suggestion a much better chance to overcome the counter-idea. The expectation that something wonderful will happen can even produce an almost hypnoid state.

My first experience with spiritual healing was along this line—as the result of abnormal thinking and its consequent abnormal living, I had developed a chronic derangement which under the best physical methods grew rapidly worse. My trouble was not one of those nervous disturbances which the doctors admit may be cured by psychological methods, but was a serious organic trouble, always treated by the most heroic use of drugs and surgery. The trouble in my case was that I didn't respond to treatment, but progressed from one serious complication to another. Within two months I had reached a condition where any doctor would have been glad to have rid himself of me, for the simple reason that I seemed to be making a flying trip toward the undertaker's.

I woke to this fact one day, and clutched desperately at the only straw floating in my tempestuous seas—a sort of prayer or statement of truth, whose logic I only dimly comprehend. This statement was, "I thank Thee, O my Father, that I am perfect, even as Thou art perfect." I said "goodbye" to the doctor, dumped the medicine I had been taking into the garbage, and, as far as possible, went back to a normal way of living. When symptoms asserted themselves so strongly that I couldn't ignore them, I closed my eyes and repeated my formula over and over again—and in the end, dogmatic and unreasoning faith won the day. Without physical treatment, the progress of disease was stayed and I began to mend.

There are various ways, of course, to get faith. Paul Ellsworth, in "Direct Healing," gives another view.*

Nevertheless, faith is as essential to success in healing by scientific methods as by any other. But there are three advantages in this regard which are incident to scientific methods. The first is that the requisite faith can be acquired by study and reasoning; the second is that the faith is perfect, for the reason that it is acquired through knowledge and confirmed by reason; and the third is that the faith thus acquired and sanctioned becomes at once a permanent possession, because there can arise no adverse auto-suggestions from the objective mind to weaken its potency.

*"Direct Healing," Paul Ellsworth. Elizabeth Towne Co., Inc., Publishers.

"So long as we weakly pray, 'if it be Thy will,' we shall not make much progress. Who would think of praying, 'Save my soul, if it be Thy will?' Rather, one should come with confidence to the throne from which flows the healing stream and say at all times, 'Thy will be done in me.' "

"To believe that God afflicts us with sickness is to dishonor Him and doubt His love and mercy. Health, and not sickness, is normal and will follow when knowledge of all the physical and mental laws of health leads to obedience to them."

"All these worketh the one and the same Spirit, dividing to each one severally even as he will."

Fill the subconscious mind with this emotion of faith. Cast out all doubt. Eliminate thoughts that sickness and suffering are imposed upon man by God as a punishment. Conform to the natural laws of hygiene, and think only those thoughts which put you in harmony with the Divine. This is the strongest of all helpful emotions.

The powers of the mind stimulated to activity through the Christian faith should produce works far transcending anything that could be accomplished from any other stimulus. The reason for this is that he has fixed his faith upon the All Powerful. He need not question the ability of Him to whom he sends for aid.

It will not be a belief in special providences, but a faith or belief in the laws of being and in their own privileges.

"THOUGH HE SLAY ME, YET WILL I TRUST IN HIM! John Fiske says . . . 'The man who has acquired such faith is the true freeman of the universe, clad in the stoutest coat of mail against disaster and sophistry; the man who can never be enslaved and whose guerdon is the serene happiness that can never be taken away.' Under all conditions affirm this faith and trust."

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight. (Mark X:52.) And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief. (Mark VI:5, 6.)

When ye pray believe that ye have received and ye shall have.

Where's Your Faith?

Is your faith in disease germs or in health? Is your faith in failure or in success? Is your faith in poverty or in abundance? Is your faith in happiness or in discontent? For, indeed, where a man's heart (faith) is, there will his treasure be also. If our faith is in disease, we shall get it. If it's in poverty, we shan't have to wait long to shake hands with it. If it's in failure, we can't run away from it—Failure will dog us and is

bound to run us down. If your faith is in discontent, you will have an upset mind without any help. Whatever your faith is in, you'll get it.

But if a man's faith is in health, health he will have. If a man's faith is in abundance, abundance is his. If a man's faith is in success, you can't keep it from him. If a man's faith is in happiness, happiness will be wafted to him on the four winds of heaven.

Where's Your Faith?

The subconscious is the power within the individual which heals. Suggestion is the key to that power's expression and expectancy is "the degree to which the soul must be affected in order to be healed." Consequently, the patient must have an expectancy for healing. This expectancy may be stimulated by many and divers things: Kissing King's Garments, Charms, Miracle Working Springs, Ashes of the Saints, Rabbit's Foot in the Pocket, Horse Shoe Over the Door, Laying On of Hands, Theological Formulae and Prayers, Drugs and what not. Many healings have occurred when credulous people put faith in media like the above mentioned, which unconsciously arouse the expectancy of the sufferer to

be healed. All of these are but an indirect mode, a creating of the soul's expectancy to be healed.

Readers who follow through the Four Reasons Why People Are Sick as outlined in "Psycho Analysis—Kinks in the Mind," will learn that there are certain natural laws and fundamental principles—the God power back of all—and that our faith in this Omnipotent Power becomes the stimulant needed by thinking people to arouse within them an expectancy for the healing.

The brains do not give this power, neither does heredity or environment. Therefore, any son of the Most High who links himself with the divine by the strong chain of faith may have the works done in him that have been performed in others.

Many a person who has studied the truths of mental healing, and who may think he believes them, yet may weaken or lose his power to effect a healing by doubting a little or wavering or questioning, or harboring indecision within himself about his ability to apply his power. All such mental attitudes must be changed to those of positive confidence, faith and courage. Believe absolutely—have implicit faith. Otherwise you will find your one time reservoir of power gradually oozing away.

Not infrequently you will find the very people who profess to have no faith in your method of treatment getting quickest results. This depends a great deal upon the human type involved.* If the patient who does not agree with you is of the Osseous type, there isn't one chance in a dozen for him to be healed. If he is of the Mental type, the chances are a little more favorable; if a Muscular, his chances are better than the other two. But, should the patient be of the Alimentive type, the work of the healer is made still easier; and with the Thoracic, the results are most satisfactory of all.

This is due to their respective temperaments. If you are talking to an Alimentive, or a Thoracic, even if they do not agree with you or do not understand the method of treatment, don't "see through the thing," nevertheless the temperament of the Alimentive is so cheerful and optimistic, and the temperament of the Thoracic so changeable and open to new things—new angles—that they may, in time, be healed readily. The science of it is easy to understand. Neither of these types

*Science has divided man into five types. This division represents the most important feature of character analysis yet known to the human race. The five human types are explained in Character Analysis, How to Read People at Sight, by David V. Bush and W. Waugh.

holds a determined attitude against the happy or the changeable side of life; therefore, they are not giving to themselves a continual auto-suggestion contrary to what you are teaching them. They do not go along with a set jaw and a positive mental attitude assertive of the fact that they are "agin" everything in general and mental healing in particular. They are, therefore, more susceptible to new ideas and a change of view toward everything in life. Thus, not holding a positive attitude against the healing, their minds are flexible and open, they have no auto-suggestion hostile to your teaching. In this frame of mind, every once in a while there filters into their consciousness, free from doubt, some of the suggestion or instruction you are giving them. They may say audibly, or think to themselves, "There may be something in this; maybe I can be healed. Others have been healed, why not I? I guess there is efficacy in it," etc.

By such a suggestion to themselves, they unconsciously dislodge their attitude of hostility to our teachings.

While they are thus letting down the bars of doubt or perplexity or wonderment, like a flash, there may lodge in their subconscious a healing

thought. Then, just as a copper wire may be charged with electricity, their human bodies similarly become instantly charged with a healing energy—Prana, the life principle—and the healing takes place.

We have had many remarkable demonstrations in our classes, of people whose friends were antagonistic to this method of healing, did not believe in the power of the mind over the body, and who entertained some doubts of their own. Their healing occurred when they were at home, no longer tense or rebellious in their attitude, and consciously or unconsciously meditating upon the possibility of healing in this manner. Then, their minds being free from auto-suggestion adverse to healing they suddenly caught the great vibrations of our classes as the wireless messages were sent, and the healing took place.

As an illustration: There was a woman who came from a distant city to attend my public lectures. She had been deaf for forty-five years and couldn't hear a thing I said, but she had been reading along mental science lines, and was very susceptible. Her husband, just to be a good sport, came with her. He didn't have anything in par-

ticular against mental healing, nor anything for it. He was neutral. He had had rheumatism for many years. During the vibration raised by the great throng present concentrating for health, he was healed. Of course, he couldn't believe it at first. He didn't know how it had taken place, but nevertheless, he was healed.

I have often had people come to tell me of their sickness and of their aches and pains and begin to touch the sore spot tenderly when, lo and behold, there was no sore spot there! Healed and not conscious of it.

The Universal Energy of Health, whether you term it Prana, Spirit, Life, Magnetism, "Mesmeric Fluid," Electricity, or God, this Something can charge a human body just as the dynamo can charge steel or copper.

PART V

WHAT MAKES A HEALER

What makes a healer? You may as well ask what makes personality. That everybody has the power to heal is evident—some to a greater extent than others. It shows itself first through native talent and second, through developing the talent. It is as true in the realm of healing as in the business world that a one talent person who will develop that talent may become a ten talent healer; just as a one talent business man may become a ten talent financier by effort, efficiency, general intelligence and application.

Every one has within him the power to soothe, to comfort, to help and to heal. This power is an intangible something, like personal magnetism, but it is there. The person who radiates sunshine and cheerfulness, optimism and faith has a presence and a personality that are soothing, uplifting and healing.

The obligation resting upon a one talent man is equal to that upon the ten talent man. If a man will stir up the gift within him he need not

care whether, in the race for healing others, he is a tortoise or a rabbit. He is bound to win. "When one fully obeys the urge within, not age, time, place or condition can stand in the way of his achievement."

Ordinarily speaking, a degree of maturity has much to do with lending efficacy to a healer's efforts. The person who has had a wide range of experiences in life, who has "endured," has, generally speaking, a more mature understanding and sympathy for others.

Neither age nor youth, however, ought to stand in the way of any one. There are young people who intuitively and natively have that "something" within, that delicate, tender sympathetic understanding of the others which even age cannot confer upon some people.

Who Can Be a Healer

I believe that the faculty for healing is an inherent, natural talent in every son of man. I believe it because, if nature is let alone and man gets out of its way, every ill can be overcome by the chemistry of mind. Nature is its own chemical laboratory, unerring in its experiments and results in solving all of its healing problems.

This is manifested in all animal life. Every animal knows intuitively how to heal itself. When hurt, it knows where to go for help, either by itself or to other animals of its kind. If poisoned it intuitively finds the herb for its antidote. When wounded it goes to another of its kind and the two together are able to heal the laceration. This is all done by the natural chemistry which nature so wisely and unerringly has put, together with the intuition and ability to heal itself, into the anatomy of each animal.

Man is no less powerful than the lower animals, neither is he limited in the operation of healing laws for himself. In other words, he has so much intuition, so much guidance, and so much chemicalization working within him—the great chemical laboratory of God—that he also can heal himself and others without employing foreign properties and substances.

Wherefore I believe that every one is a natural healer and that the power to heal is a gift to all who seek to understand and control the cosmic forces of life and love. Love, the healing chemical with which the healer w o r k s, flows through each of us. It is only a matter of recognizing this and of being willing to work with na-

ture to heal ourselves for the faith that we may become healers as well as healed to manifest itself.

Faith in Self

After one has had the call to heal and has not been "disobedient unto the heavenly vision," as Paul says, in short feels himself qualified, to the satisfaction of his own conscience, to become a mental therapeutist, one of the first and most essential things is that he should have confidence in himself, in the law and "having on the breastplate of righteousness."

He must be absolutely convinced in his own mind that there is no disease but what may be helped, if not cured, if the healer and the patient are en rapport with one another.

There may be patients whom certain practitioners cannot heal. Different elements enter into the equation of healing, such as home surroundings or business association, where the patient's mind is upset by disturbing prejudice and skepticism. Moreover there may be in the case of some healers and practitioners various other little hindrances which may prevent a healing. In that case, the healer must not give up in despair or discourage a patient. He should simply be big

enough in spirit and heart to recommend the patient to some other practitioner or some other method should he not be able to effect a cure.

The practitioner will often be a court of last resort. He should be ready for this and delighted to have patients who have been given up by every other known method in the world, and are veritably on their last legs. It should encourage you, and inspire you, the more to know that you have the opportunity to give help and save life when every other means has gone by the board.

Our individual success in the practice of mental treatment is explained by the knowledge gained of the science by our experience, by the implicit confidence we have in our methods and the regular, earnest and persistent manner in which we do the work.

The words of a great pathologist to an understudy, "Don't underrate the influence of your own personality, learn to give confidence to your patients," are of inestimable value to the mental therapeutist. Remember that it is the Spirit within that doeth the healing, that it is a God-law that you are operating, that when all is said and done, whatever may be your religious convictions or philosophical belief, whatever Power

is back of nature, call it God or what-not, it is this Power, God, which does the healing. So each and every healer who is operating these natural laws is a partner with the Divine, and because there can be no limitation and no failure with the Infinite, you may be inspired to have the greatest confidence in your own personality and in the healing art of others.

The moment the eye of the patient meets the eye of the physician, psychological action, influencing the course of the disease, at once takes place through the patient's unconscious mind. The depression caused by the doctor's bad manners or gloomy looks may be combated actively by the patient's reason, and will yet have a bad effect, MALGRE LUI, on his body through the unconscious mind, or "instinct." Just as with our material science and physical skill we seek by drugs and other agents to influence the body for good, so invariably (and, as I have said, most often unconsciously) does the physician's mind influence that of the patient. The "gift of healing" that some men seem to possess to a marvelous extent, so that few sick can leave their presence without feeling better, is a purely unconscious psychic quality, at any rate in its origin; though, like other gifts, it can of course be perfected by use.

Stick-to-it-iveness

Every practitioner should have a well-developed will to determine that nothing shall block

him in alleviating suffering. Let him be dogged in his faith, in himself, in the law and God. The second book in this series, The Psychology of Success, is largely devoted to the development of the will.

The successful practitioner should possess the power to turn his mind steadfastly to the truth which lies in his mind. This will enable him to keep steadily on in his search for the ultimate truth and healing. Scripture says: "If any man shall do His will he shall know of the doctrine." It is as well to have a will to heal as it is to do good or have a will to succeed.

"But where there is real confidence," says Hugo Munsterberg, "based, perhaps, on the fame of the doctor and on the reports of his powerful achievements, there the conditions for effective suggestions are greatly strengthened. Still better is it if this confidence in the man is combined with a sincere hope for recovery. To lie down on a lounge on which hundreds have been cured fascinates the imagination sufficiently to give to every suggestion a much better chance to overcome the counter-idea. The expectation that something wonderful will happen can even produce an almost hypnoid state."

One Handicap

The only drawback or handicap that I know is that the healer himself is not always composed, filled with peace and harmony.

Nevertheless some wonderful demonstrations have been effected by healers who are sick themselves. They have not yet demonstrated their own health satisfactorily but do instruct, inspire and arouse in others the latent spirit to heal by the force of their own magnetic personality.

So, with a mind that is not disturbed, with a mind that can be brought under control, irrespective of an inharmonious or negative environment to which it may be subjected, almost anyone who has the spirit of true determination to succeed can become a healer.

The ambition to heal and the desire to serve are the God-given credentials of the healer. To the extent that the healer is unselfish and wholly sincere, will he back up his intention by study, application and practice.

Stir Up the Gift

Above everything remember that the greatest genius in any line must develop the talent within, or, as Scripture says, "stir up the gift of God which is in thee."

Perhaps more people fail in trying to be practitioners because they do not keep up their studies than for any other one reason. In this kind of work, a person may not rest on his oars. If he makes a success today, he must study tomorrow to cope with the future adequately.

A practitioner who wants to do his best will enter every class that he possibly can, as well as read every book that he can get his hands on. Class instruction under a competent teacher is, for the ordinary person, of inestimable value.

Bear in mind, no matter what your native talent as a healer, that God helps those who help themselves, and He will help you to be a better practitioner if you keep the cobwebs out of your brain and your cerebration alive by reading, studying, meditating and following classes of instruction as well as pursuing actual practice.

And may I impress upon the practitioner always to be practical? The world can not advance without idealism and dreamers. We admit this. But the great danger so many "spiritual" healers encounter is that they have their heads way up in the clouds of idealism, while their feet are dangling in mid-air. Always keep your feet on the terra firma of practicality.

There are plenty of teachers who have obsessions, amounting almost to mania, about "spiritual development" and "cosmic consciousness," but who literally ignore the body in which their spirit is tabernacled in this mundane journey. Beware of the foolish, irrational, irresponsible, and childish babble in which they often indulge.

You usually find this sort of teacher or would-be healer, in the ranks of the unsuccessful. His excuse for not being successful, not making money, and not having a following, is that he is so spiritual and high-minded that others cannot follow him. These pseudo-teachers compliment themselves with such silly illusions as that they are "too deep" for the common man.

Remember, that the most scientific thesis and the deepest philosophical thought can be expressed in language so simple that a child can understand. Whenever a teacher is so "wise" and so "deep" that the common man cannot understand him, you may put it down for a fact that he doesn't know what he is talking about. Unable to make his philosophy or his religion attractive or convincing, he takes shelter behind the storm fence of "depth."

Exceptions to All Rules

There are, of course, exceptions to all rules. Generalities are not always cock sure indications in anything, but broadly speaking, brunets make the best magnetic healers. They are more steady in mind and action and therefore have a more constant flow of magnetism. On the other hand, blonds make the best electrical healers, because of their impulsive temperament and generally active movements.

The foregoing is what may be generally stated, namely, that brunets make the best magnetic healers and blonds the best electrical healers.

The Main Thing

The main thing for the practitioner in mental therapeutics to bear in mind is that he must have

absolute faith, confidence and conviction that his methods actually heal. The subconscious mind instinctively knows when a person has not the faith of his conviction. The subconscious mind will not deliver or act upon a suggestion given by one who does not possess absolute self reliance. The result of disbelief is that in absolute auto-suggestion the subconscious mind will not do what we are asking of it.

The operator, to succeed, must believe in his methods; parents must have absolute faith when talking to their children while asleep; and if the wife is going to help the husband she must have absolute faith. Disbelief acts as a strong auto-suggestion and the subconscious mind instinctively reacts to influences of an unfavorable character.

Besides being positive, optimistic, sympathetic, cheerful and filled with faith, the healer should cultivate an atmosphere of calm and poise indicating that he is sure of himself and the things for which he stands.

Do You Believe?

Have confidence in yourself and in your healing power. It is a divine heritage—given to all who believe they can heal.

When you begin to be known as a successful healer you will hear complimentary reports regarding your demonstrations; your name will be spoken abroad in the market place. At this point do not lose your head; keep as calm and unruffled as the dignity of your high office demands. Do not yield to the conceit that you have a special gift. You are now exercising a power which virtually all people possess—you are, however, still merely learning how. You are an instrument in the hands of Natural Law. Do not overlook this fact. The good reports you hear regarding yourself and the inspiration which this gives you, may confer upon you added strength, if you keep your head. Remember, all of the forces of the universe are with you. Keep your poise, keep control over your tongue, bear yourself in a dignified, God-like way.

Doubtless, everyone has the power to soothe and assist in healing others. In some this power is manifested more clearly than in others. Their personality is soothing. They radiate cheerfulness. Their appearance and manner seem to radiate inner power and serenity. Their speech vibrates with hope and optimism, and even their touch seems to be magnetic with healing virtues.

These are all natural endowments. They are an index of the only "gift of healing" which exists.

Why Some Fail

More people fail of achievement, whatever be their walk of life, for lack of faith in themselves, than for any other one reason. The same is true of those who have the gift of healing. Their failure does not lie so much in the meagerness of their gift, as in their lack of diligence in using what they have to the best advantage.

Remember, the snail has as good a chance in the race as the rabbit. The plodder has as good a chance as the genius. Use the gift you have, —be it great or small. Offer it upon the altar of service to God and man, and many will rise up and call you blessed.

The fact is, however, that the gift concerning which we write is one common to the race and may be manifested by almost anyone who has sufficient confidence in himself to try it and who has sufficient earnestness to throw his heart into the work.

The Highest Type Healer

All things being equal, the noblest, purest and most consecrated person will be the most efficient

in healing and helping relieve others of their ailments, troubles and failures. Goodness, purity, truth and honesty all vibrate a magnetism of their own which cannot be described but which is felt by all who come into the presence of those possessing these virtues.

Above everything, the healer must have faith in himself and possess a spirit and will to exercise this faith. The psychic force or influence which heals is latent in all, but potentially, under the control of the will. One with a strong will, with a commanding personality, will be able to concentrate more quickly and forcibly, and thus control with greater intensity and precision this psychic healing force, the command of which makes the truly great healer.

Sincerity, sympathy, kindness, consideration, capacity for deep feeling and signal earnestness —all must characterize the operator. Unless he has a definite conscious purpose to do good and render service, his efforts can never have the maximum of success.

True, the possession of native ability means a good start for the operator; originality and genius help considerably, yet be it known, that any-

one with good common sense and a desire to serve may become a proficient and helpful practitioner.

The successful practitioner must see good in everything, and everybody. He must look up and not down; "look out and not in and lend a hand."

The poem below expresses in a nutshell many of the qualities which make a healer.

IF YOU WOULD BE A FRIEND TO MAN

Withhold the word that has a sting;
Avoid the answer's bitter fling;
Breathe sentences replete with hope,
And give a wider, brighter scope.
Lend a deft hand in time of need;
The traveler's cry for succor heed;
Bind all his wounds and bathe his brow,
And offer comfort to him now,
If you would be a friend to man.

Refuse to spread the gossip's tale,
Or boast to men who seem to fail,
But give, like oil on troubled waves,
The hint that helps, the word that saves.
Tire not of errands oft and swift
That men from hopeless grief can lift;
Lend words of comfort to the weak,
And to the outcast smile and speak,
If you would be a friend to man.

Inspire the one who's lost his grip,
And feels that he is bound to slip;
Put your hand into his and say,
"If you hang on, you'll win some day!"
Not only speak but give the aid
That saves a brother when afraid;
And when a man is out and down
With your kind smiles mix not a frown—
If you would be a friend to man.

—David V. Bush.

Have a Purpose

The successful healer ought to have a definite purpose. He should enter upon his high calling with the sole desire to render the greatest amount of service with the gift he has; otherwise his energy and time will be wasted.

His thoughts of helpfulness will greatly assist in the restoration of the patient's health. The healer should ever be ready to go out of his way to render service to those who need his help. He should be positive in his speech and bearing, never wavering, never vacillating. If he have belief in himself, he will inspire in the patient similar confidence and faith. Without it no healer can be successful.

The operator should not only be positive but absolutely fearless in his attitude toward any ob-

stacle which may present itself. He must always feel that he controls the situation; that there is nothing in heaven above or earth below, on land or sea, but can be overcome by his brand of mental science. He must be a real "Pike's Peaker" —that is, he must expect to accomplish whatever he sets out to do. I CAN, AND I WILL should be the attitude of a successful healer.

This positive attitude of mind will give him that definite, positive, fearless bearing which will put stronger vibrations of healing into his suggestions. He will not be a rambler—a doubter—forever going about with a question mark after his affirmations.

This definite, positive attitude of mind should always predominate when the practitioner is interrogating a patient or giving a treatment. With sincerity, with utter confidence he should quietly, but positively proclaim the conviction of his inner soul: "I can and I will help that patient."

If the practitioner be timid or doubtful his tone of voice will surely betray him. The patient will feel the vacillating vibrations in every word the doubtful practitioner utters. Wherefore, friend practitioner, do you make your suggestions firmly and positively? Look the part of confidence, cour-

age and belief. The impression you outwardly convey for good or for ill, leaves its indelible stamp upon the subject. Guard well your voice, your looks, your words, your actions.

Awake! thou that sleepest in the sense mind! Rouse yourself, for the kingdom of heaven is at hand. You are a king! Bestir yourself; the Christ of God is born in you, and the hour of your reign is at hand!

Make a start. You will, of course, have to creep before you walk, but commence. Do not delay. Start today. Begin treating someone. You will always find someone, if not in your immediate home, some of your friends, who will need your help. Get your experience now!

Grow by Practice

Elbert Hubbard, who has become the greatest writer since Shakespeare, said he became a writer by writing. We become healers by healing.

We are asked time and time again by those who are ambitious to be healers and who have not demonstrated health themselves, "Must I wait until I have my healing before I heal others?" Some of the best healers I know are men and women who have not yet demonstrated their own perfect health. It is not necessary for one to be perfect to render service. Begin healing others

and your own healing will probably take place in due time. In getting one's mind ready for healing one of the absolutely essential things is to get it off of oneself, to forget one's troubles, to let go. When one is unable to do this by concentration or personal application, perchance the very thing he needs is to have his mind diverted; and very often the way to do this is to go about "doing good," trying to heal others.

One great teacher has well said:

He who uses suggestion for the purpose of making mankind better, gains a reflex power that is simply divine. Take the great moral teachers of the world—Confucius, Mahomet, Socrates, Plato, and the power developed in themselves by the utilization of moral truths and teachings, and see the phenomenal change which was wrought in their own lives. The greatest of all—the Christ—the embodiment of all that was highest and best and noblest, grew in power and in wisdom as he went about doing good. It was said of Him in His boyhood, "He increased in wisdom and in stature and in favor with God and man." Wisdom is the right use of knowledge, and in His life and work He used it to inspire men to be good, noble, and pure, and to do good. He was greater than any other man because He was better. His whole life on earth was given to man for man. In this He found development of power, largeness of wisdom, and His future perpetuity in this world.

Work for Others

In my classes I have had cases without number of people who were healed when they forgot themselves and began to "work on others." The critics of Christ cried "Physician, heal thyself!" Christ nowhere pretended to perfect physical health and made no rule that one must be perfect in health before attempting to heal others.

Suppose a house were on fire, you would not have to be a trained fireman in order to carry water or hold a hose to help put out the flames. Suppose your friend were dying of thirst, you would not in order to give him a drink of water have to be a perfect man. Hence, do not wait to be perfect yourself—commence now! Wherever you find anyone who needs your help, and who solicits or is willing that you render service, be the good angel of service bearing the glad tidings of health.

How Much Do You Give?

It is not so much what a man knows that blesses and helps others and gives him power but what he gives out. "Give and it shall be given to you again"—is as spiritually true in our endeavor to

heal others as in any other walk of life. We help ourselves by helping others. This is the universal law, never disproved and which will never be abrogated. If you want to develop power, wisdom and helpfulness, begin to practice that which you want.

Even a magnetic healer does not necessarily have to have a healthy body. Some of the ablest magnetic healers I know have been victims of physical inharmony. They looked more like a ghost of health than the perfection of physical strength. Generally speaking, a healthy body bespeaks strength, but when it comes to healing this is not always the case. More than one of the transcendent minds known to civilization have been lodged in physically weak bodies. After all, whether the method used is the magnetic or some other, back of the method practiced is mind, and a frail body may have the strongest kind of mind.

Personal Habits

Without any exception whatever, a healer should be careful in his personal habits and attire. One of the best healers in the country loses many, many patients because of the odor of tobacco always carried on his clothes. Another great healer of my acquaintance loses patients (for they have told me) because of his offensive breath. As

for care of the teeth, general cleanliness and neatness of dress it seems almost unnecessary to give any admonition regarding them.

The true healer gives all of himself to his patient—his time, sympathy and patience; his love, wisdom and strength. The higher the morals of the healer, the more he has to give his patients. Good habits create good feeling for everybody and are of utmost importance for one who expects to be a successful healer. Carelessness in dress and personal grooming will tell heavily against him.

An invalid who is at all sensitive will find the odor of tobacco, liquor, drugs or soiled linen or of perspiration most offensive, and will either give up treatments or go to someone else who is not personally objectionable.

The healer should not only be positive and confident, controlled and well poised so that no doubt or other adverse conditions shall awaken in the patient, but he should look straight into the eyes of the patient he is treating or conversing with; otherwise he will awaken suspicion in the mind of the subject.

Sincere and Honest

No one ought to be a physician to the soul and body who is not perfectly sincere, honest and open in all of life's social relations. A sensitive patient very readily detects an operator who is insincere and unsympathetic.

If a man is a slave to bad habits, it is natural for the patient to demand that he cure himself before he tries to cure others. In short, a successful practitioner should be master of himself at all times.

Should you have a failure or two, let this not discourage you—try again. Muster more faith and confidence in yourself—strike out to conquer. There is no defeat in any walk of life except to the man who admits it. The psychological laws underlying mental healing have worked for others and they will work for you. The principles have been tried and found not wanting. If one fails, say, "I will succeed"—"I will succeed"—"Pike's Peak or bust!"

Is Knowledge of Anatomy Necessary?

Some people who have been trained in the old school affect to prefer a healer who is a student of anatomy and pathology. It is well to remem-

ber that in spiritual discernment and efficiency, "God hath chosen the weak things of the world to confound the things which are mighty." When one gets "in tune with the Infinite," it does not matter whether he is a university graduate or a "hill billy," the law works just the same for him. It does not matter whether he is the mayor of the city, a policeman, a university president, or the most menial of the servants of man. Whoever of them rings the fire alarm signal, will, if the signal is in working order, work it just as well as the other. With regard to the natural laws for mental healing it does not matter whether a person understands pathology or anatomy, the law works just the same.

The mind of the patient must be kept pure, clean and entirely free from disorderly and diseased pictures. Thoughts, ideals, pictures must all be of health, success, harmony, at-one-ment, It is very plain that if one is thinking about his anatomy and pathological condition he is filling his mind with disease and ill thought instead of health, harmony and growth.

Like many modern movements, this psychological wave has drawn in many practitioners of the "weaker sex." This is in its favor really, for

while man is supposed to be stronger and more forceful, he is more or less bound to tradition in the matter of religion and education and has, to a less degree, that intuition, that human insight, which are generally so acute in women.

Some Suggestions

I believe if the ordinary practitioner will follow the suggestion given below it will add to each teacher's reputation, enlarge his practice and thus spread the message of health, happiness and success to a greater number of people.

I have found in my own practice that by getting several people together in a small class and then adding to it until I have a large class I secure more and quicker demonstrations. Vibrations, of course, are generated more quickly and there is more dynamic mental power in a class of fifty people than in that of one or two.

Therefore, if I were a teacher, locally I would have classes at different but stated times—perhaps every three or four months. These classes would include both those I had in my private conferences and new ones who would join.

Then the class should be put on consecutively for five days without any breaks. Generate the

power, create the psychological atmosphere, and increase the expectancy and faith of the class members to the highest degree.

Any local teacher could have at least four classes a year, probably more. Members who have been treated privately could upon special terms, or without any tuition fee, be allowed to attend. Those who have been healed in former classes should also be encouraged to join. Thus the inspiration of their healing would add to the faith of others; their own power of concentration and of helpfulness would be stimulated and altogether the message would be given an added impetus.

If you are a teacher be sure to have classes several times a year. This will become an established routine, and, just as people look forward during the year to special holidays and seasons of spiritual uplift, your people will learn to look forward to the time when you have your regular classes.

Those who have been regular in their attendance upon your classes will be big advertisers of your ability to newcomers. I suggest, therefore, your allowing those who have taken your classes to continue to attend without any extra tuition.

This will add a tremendous amount of interest and enthusiasm and will so generate a spiritual and mental atmosphere and so stimulate the faith spirit that your practice will grow and grow by force of its own momentum and the spontaneous advertising it receives from healed patients. In this series we are citing a number of different methods of healing. Let the practitioner take the methods as outlined, or parts of each method, as may appeal to him, leaving the others for those to whom they in turn appeal. I always teach my classes to let intuition be the guide. It will not be long before the practitioner will have a "feeling" as to the particular method he should use for each individual. When one is letting the spirit lead him, he seldom makes a mistake—never if he listens to the still, small voice.

HOW HEALER WORKS

Healing Others and Ourselves Unburden the Mind

I believe all reputable physicians of the day appreciate the therapeutic value of having the patient unburden his mind. Most every physician now asks the patient at the very beginning, "What trouble have you had of late? What disappointments or sorrows or misfortunes have crossed your path? What difficulties have you had to surmount or problems to solve? What has battled you or set you back?" This interrogation is then followed as much by psychological suggestion as by pills and powders. A recognized authority in Materia Medica says:

An Illustration

But a few months ago I had a patient, a young man, whose nerves were all "going to pieces." Four weeks of treatment having helped him but little, he proposed to take a six months' vacation, and to this I agreed. All the while this young man was under treatment he was carrying some great burden on his mind. The last time he called at the office before starting on his vacation, as he was

saying good-bye, I said, "There is just a word I want to say before you leave. I am impressed that you are carrying some extraordinary burden, something is worrying you. Now, I want to be honest with you; I am fully satisfied that your vacation will do you little good unless you can change your state of mind. If there is anything you can do to help your mental state before going on the vacation, I beg of you to do it. If you are merely a victim of worry, cast it from you, otherwise I fear you will return to me at the end of your vacation in no way improved." My admonition brought a strange expression to his face; nevertheless, he bade me good-bye and disappeared, as I supposed, to go on his vacation.

Imagine our surprise the following day when he rushed into the office, all out of breath, exclaiming: "No vacation for me. I've found something better. I came to tell you I am a well man. That last talk of yours yesterday is what fixed me. That was worth a thousand dollars. You did me more good in two minutes than you have done by treating me for a month. I knew all the time a vacation would not do me any good, but just didn't have the nerve to straighten things up. After I left your office yesterday, I just went home and I began to clean everything up. I had five or six jobs to make right, but I did them all up square. Then I went up into the attic and I got right down on my knees and prayed like my mother used to pray; and I tell you, doctor, I am a well man, a new man. Look at my nerves this morning, aren't they steady? I tell you it is an awful thing to go around day after day with your conscience smiting you, and your mind all full of wrong-doing. Now the next time you get a chap like me,

make a speech like that to begin with, and it will save you both a lot of trouble."

The young man continued to express his gratitude for the little part I had been able to play in his recovery, and I am glad to record that his mental rejuvenation was not transient, it resulted in permanent physical and psychic improvement. Of course, the patient saw no reason just then why this moral suggestion should not have been given to him the first time he consulted me, but it probably would not have worked at that time. The way had to be prepared, his confidence had to be gained, and it was also necessary to demonstrate to him that the best physical treatment was not able materially to help him, and then when the psychological moment came, it was possible to say the few words that resulted in his starting out on a campaign for his mental and moral deliverance.

Use Different Ways

So anything that will help the patient to "let go" should be used, for one must mentally let go, before he will be able to physically let go. The patient must feel perfectly at ease and comfortable in mind as well as in body, in order that the best results may be gained.

I always ask my patients what they believe or what the doctors say is the trouble. A full and frank statement of symptoms helps to unburden the patient's mind. When a person can unload what he thinks is the matter with him, half the

battle is won. Sometimes with his explanation or narration of his difficulties, the sickness itself disappears.

"What's Your Trouble?"

Generally speaking, it is not a good thing to talk about our troubles and our ills and our sicknesses, but I have found in prognosing that it is a good thing to ask people as a preliminary, "What's your trouble?" They have been told so often probably and it has sunk so deeply into their subconscious mind that they have this, that or the other sickness, that when they are asked, "What is your trouble" and can explain it, the subconscious mind is reached and cheered at the thought of unloading its burden of care. No matter how horrible the sickness which the patient has, confession is a start along the road to getting rid of it.

Remember, however, not to dwell on your sickness in the future or think about what you have been told is the matter with you. Perhaps your malady has been wrongly diagnosed. Perhaps sickness-suggestion has augmented your trouble.

In "Philosophy of Mental Healing," commenting upon this phase of mental healing, the author says:

The knowledge which gives power to heal diseased conditions, also makes it possible to relieve all unnatural conditions. In surgical cases distinct results may be produced by the removal of mental distress, fear, anxiety, worry, grief, pain and every degree of agitation, all of which are obstructions to nature's restorative processes and help to delay recovery. By no means the least of these results is the power to remove the particular impression of fear, fright, and mental or nervous shock which was produced at the time of the accident, and which frequently delays recovery because it continues active subconsciously in the mind of the patient, regardless of memory.

Mental assistance in quieting fear is legitimate metaphysical work, which is in some degree valuable in every surgical case. Mental Healing readily accomplishes this result, frees the mind of agitation and restores natural action in every part of the system, by removing mental obstructions to recovery, thereby rendering to nature the only advantageous assistance possible.

Right Mental Conditions

Under right mental conditions bones knit more rapidly and firmly, flesh heals in a fraction of the time usually claimed to be necessary, and scars are less prominent because of rapid natural activity during the healing process. Fever is reduced or avoided in both pulse and temperature, and suppuration is reduced to the minimum of natural restorative process. Liability to blood poisoning is also lessened; in fact, it is an unheard of complication, when pure metaphysical influence can be exerted unobstructed, because all the forces of natural mental control of every

minute part, organ and function of the human system, are brought to bear, through the patient's own mind, in superconscious action, to remove every obstruction, establish healthy action, and build new tissue with perfect atoms and healthy molecules of material.

Through the influence of mental treatment based upon a correct understanding of metaphysical principles, natural sleep is readily established, while appetite, digestion and assimilation are invariably better than under the influence of drug medication. The sensation of pain is always kept at the lowest degree possible; frequently, even in severe cases, it is entirely removed and avoided. Under favorable circumstances the ultimate of these results may be produced. They are not in any sense miraculous, but are perfectly natural results of mental action established through clear understanding of the laws of life.

It is not yet within the scope of mental action to set a broken bone of important size, which is so far displaced that mechanical appliance is necessary for support. In such event, a competent surgeon is required properly to reduce the fracture, and to splint and ligate, so that the bones cannot leave their natural position; otherwise nature has no power to repair the injury. This work is purely mechanical and absolutely necessary. In similar cases severe physical injury to tissue may require the same aid. The muscular system, however, is more directly under control of mental action, and many surprising results in changing muscular conditions are readily produced by thought influences.

Nature Does the Rest

The surgeon has the mechanical knowledge required properly to set the bones, cleanse, ligate, stitch, secure and make outwardly comfortable the injured parts, and to see that suitable cleansing and mechanical repairing are properly attended to until recovery, but that is the extent of his field of action. He cannot direct the placing of a single atom in reconstruction—he can only make the patient fairly comfortable and wait for Nature to do the rest.

Now the Nature which restores tissue is Universal Mind in super-conscious activity; her laws are the laws of mind and her methods are mental actions. Through his knowledge of these methods and laws, so far as yet acquired, the rightly educated metaphysician readily reaches the case, removes obstructions, and assists in establishing natural action. No human power can do more, or do it in any better way. The only advancement possible lies in the increase of knowledge, and metaphysicians are laboring earnestly to add to the present store of information.

Nature's ways are the ways of life, health, strength, comfort and happiness. The active force of Nature is the Universal Mind, which is always alive and always strong in the activity of Spirit. Spiritual Intelligence is the active principle of every individual mind.

The Soul of the Universe is one magnificent unit of essential principle. The Life of the universe is one grand whole of active law. By exercise of the divine faculty of intelligent comprehension, each individual may share all the innate good of both these universal realities.

Not Always Thus

It is not always necessary to recall the troubles one has had, however, but it is, as a rule the most important thing in finding out the trouble, the cause of our sickness and getting ready to heal it. We repeat this may not always be true but it very often is.

Dr. Morton Prince has well said:

When the hysterical manifestations are due to the functioning of dissociated subconscious ideas it is not always necessary, as some writers insist, to recall those ideas to the personal waking consciousness. It is enough to break up the subconscious complex or to suggest antagonistic ideas, or to resynthesize the ideas, in the manner already described, into a healthy complex which gives a true appreciation of the facts which they represent. This can be done in hypnosis. After waking, though amnesia for the previous subconscious ideas may persist, the symptoms disappear, for those harmful subconscious ideas which caused the trouble have ceased to exist.

Hysterical attacks that are due to auto-suggestion can be removed, as a rule, by simple suggestion. Automatisms, like contractures, tics, spasms, convulsions and crises, tend to cease with the restoration of the fully synthesized personality if the dissociating apprehensions and emotions have been removed and healthy complexes have been substituted therefor.

Not Always, But Usually

Remember that is is not always necessary for us to recall that which has caused our sickness.

For instance, there was a man in one of my classes who was healed of blindness. He was one of the most optimistic and lovable men I have ever known. As we were going through our healing class, asking our members what had been the cause of their sickness—what was the kink—the good fellow said, "My, I wish I knew what was my kink." His sight was restored within two weeks. He had not touched the "kink" himself. After the sight began to return I had occasion to see him again, at which time he once more said, "I wish I knew what was my kink." In our big class I had failed to take up with him personally the cause of his blindness. But when he said for the second time, "I wish I knew what was my kink," I was able to direct him, by tracing it back to an accident. He was a brick layer. One day in breaking a brick in two, a piece flew up and struck him in the right eye, causing instant blindness. A few months afterward he had sunstroke which caused blindness in the other eye. He had been blind for three years although he had seen many specialists. He had no particular kink. It was an accident.

Remember, we say, barring accidents, contagion (and most contagion is mental fear), wrong eating, lack of exercise, confinement, bad air and improper breathing, most of our sickness is a matter of mind.

Accident and Blindness

This man's blindness was due to an accident. He was looking for a kink but it was not there. Yet his sight was restored without locating the kink—the complex.

It might make a kink in your mind if you try to find a kink. I mean by that, you may make a strained effort to discover what had made you sick. If you try to find a "kink" and can not find it, you may become so upset mentally that you are worse than if you had not known that most people are sick because of some kink. So I repeat, it is not always necessary to bring to your conscious mind the cause—the kink. In the majority of cases this is the most important thing.

I also should like to reiterate that after you have discovered your kink the next most important thing is for you to be big enough to face your weakness, to determine to overcome it and to set about changing your way of thinking and living.

Facing the Music

For instance, one day after I had explained carefully that negative thoughts such as envy,

jealousy, hatred, grudge, chip on the shoulder, "I might forgive but never forget" and "I cannot forgive," may produce sickness. I dismissed my class. Just as I was leaving the hall a woman came up and uttered just one sentence. As she spoke this sentence it seemed as though a ball of fire jumped from my shoulder and struck her in the side, where she had pains. This occurred after the demonstration of magnetic healing, where both the class and myself had generated a wonderful amount of magnetism. She was instantly healed. It might have been the magnetism which effected the healing, but the magnetism could not have done it if it had not been for the condition of her mind. When she approached to speak to me, she had determined in her soul that she would let go of the grudge she had entertained against a brother and was on her way to make such a confession, to tell me it was all right. But before she even got it out of her mouth, the ball of fire struck her and she was healed.

In another evening class, as we were conducting a silent treatment, one woman who had suffered for many years from curvature of the spine, determined in that silent treatment that she would make it right with a relative. The very instant

that she had let go of the old grudge thought and had said, "I will make it right with my relative, forgive him, forget the past and press toward the future," it seemed as though somebody came behind her and pressed a finger upon her spine and instantly caused the curvature to leave and the spine to become normal.

These illustrations may be multiplied by hundreds. The first point is, it is not always absolutely necessary to find our kink. The second point is that most people are healed by finding their cause, admitting their weakness and determining to change their mode of thinking and living.

What Say the Doctors?

Not only is it a good thing to have the patient unburden his mind by "fessing" up or finding the mental "kink," but it also is a good thing to ask the patient at the very beginning, not after a few sittings of silent treatment, what the doctors say is the matter with him. The old consciousness is so saturated with the idea that there is something of unusual dignity and importance about a doctor's opinion that even though the physicians have not

been able to effect a healing, yet the patient likes to tell what the doctors have had to say.

Of course, this is another way of unburdening the mind and stepping off of the mental hose. It is therefore a good practice to ask the patient what the doctors have to say, but, of course, always leave them with an idea and the assurance that we don't always believe what we hear. The fact is many doctors are wrong in their diagnosis and the truth is, according to some reputable authorities in the medical profession, that materia medica doesn't know the cause of any disease.

So after the patient has unburdened his mind with the opinion of the learned doctors they feel much better after they have found out what the physicians have to say and then are inspired by the practitioner's encouraging inspirations that it doesn't matter whether the doctor is right or not, whether it is organic or other disease, whether it has been pronounced incurable or hereditary. We should not think upon these things but focus our mind and our attention upon complete restoration of health.

During the last sixty years there have been literally thousands of people who have been healed permanently from the most malignant of disease,

"incurable," organic, hereditary and contagious, so that it is no longer a theory or an experiment or the exaggerated statements of enthusiastic mental healers.

A Host of Witnesses

Certain diseases of impaired nutrition, from warts up to internal tumors, from scurvy to dropsy, have unquestionably been cured by mental influences. This is perfectly explicable from what we know of the relation of the brain to the blood supply of the body. Through the vasomotor brain function it can shut off, or give an extra supply of blood to almost any part of the body if the proper stimulus is applied, and thus, cure diseases which are due to excess or too scanty a supply of blood, to any particular part. Imagination, expectation, faith, joy, hope, fear, suggestion, may all cure certain diseases.

In fact the quotation given above is from Doctor Clouston, the noted Scotchman, an authority in the medical world.

So we are not overstating or misrepresenting or "kidding" ourselves to forget what the doctors have diagnosed our cases to be and press forward toward our goal of health by claiming and believing that the infinite source of all power can restore to harmonious whole a perfect functioning of all of our bodily organs.

In order to effect a healing by suggestion or Mental Science, it is very necessary either that the patient himself or the practitioner turn over in his mind what could possibly be one of the "four reasons," or two or three or all of the four reasons which have produced the sickness.*

Will Evade Sometimes

If a practitioner, you will very often notice that people sometimes seem to evade answering questions.

The patient naturally and unconsciously shields himself, and, being for the most part unaware of his subconscious processes, is unable to state accurately what he has experienced, not to mention what he may think or feel. Like the "trackers" of Arabia, whose training from birth fits them to be extraordinary detectives, skilled in the most subtle observations, the intelligent healer becomes able through his training, to track and follow up almost instantly the intimations and delicate points that escape the attention of the novice.

Sometimes the patient is doing this to evade you or simply is not able to concentrate or to recall what might have been one or more of the reasons which have produced the sickness. But the careful practitioner, with a little patience, by asking questions and continuing his interrogations, will

*See Psycho-Analysis—Kinks in the Mind.

in a very short time be able to put his finger upon the cause.

In my own experience, I believe I could find out the trouble or what has caused the sickness generally in five or ten minutes at the most, if the patient will answer questions as I ask. But if you should have a patient who consciously or unconsciously evades answering your questions, does not answer them directly to the point, or seems to try to sidestep the particular thing you want to get information about, if you have a knowledge of Character Analysis, you sometimes have to come to the rescue yourself and make the question very decided and pointed. For instance, I had as a patient a woman who had been sick for a number of years who evaded all questions I asked. She had often detained me some length of time without apparently my getting anywhere in tracing the cause of her sickness. I finally thought I had given her enough time and had spent all of the patience I should, so I said to her as emphatically as I could, "Whom are you having trouble with in your home?"

Character Analysis Helps

Of course I understand Character Analysis and I knew my subject was of such a temperament

that she could live nowhere without having trouble with her associates. She was the kind of a woman who not only would have trouble in her home, but at her place of business, or wherever she was employed or wherever she fellowshipped with anyone, so I went to the point in the most direct manner and accused her of having trouble with someone in her home. I was right. Instantly the tears began to run down her cheeks and then she told me her story.

Before this, she had diliberately evaded all the questions I had asked her, and tried deliberately to sidestep answering, and would have gone away from my presence with her sickness still unsolved and not knowing what had caused it.

Therefore, when you meet people who, after you have given them plenty of time and used much patience, do not answer your questions immediately, then be firm, if need be emphatic, and ask them directly, take them so by surprise that they will answer before they think a second time.

This will require a lot of tact, but in the end you will find that nearly all of your patients will make of you a confident and counsellor and will be more than delighted to co-operate with you in your efforts to solve their problems and heal them.

I mention this merely as an aid to you should the exigency ever arise. Intuition will be your guide as a mental healer. You can use the same method I do when I submit to intuition to guide me to the patient at the right time, or the method to use for the different individuals.

Since a part of my own philosophy is a development of the power of intuition, I believe in depending upon this faculty as far as possible and to an extent little known or used.

Practice Helps Some

A little practice will develop within you that something—some call it "the hunch," others "intuition," which will guide you, to the patient you can heal now or who is at the psychological point to be healed. This intuition will even guide you, if you are so inclined, to the person who needs healing but who does not know it.

However, all patients who do not answer your questions immediately are not trying to evade you. Many really cannot recall what was the trouble and may have to take not only a day but a week or more to think it over, and "dig up" in the subconscious that trouble which has caused

this sickness. You as a practitioner will use your own good judgment. If you understand character analysis and study your patient to differentiate between one who is trying to "sidestep" you, and one who cannot recall, you will soon acquire a sharpness of faculty you did not possess before.

Be Tolerant

In eliciting from the patient the negative thought which may have caused his sickness, be sure to have that spirit of toleration of which you're going to help him obtain. Look upon his short-comings in the greatest spirit of kindness. Always bear in mind that "Let him who is without sin cast the first stone" so when you come to that time when you feel you must speak frankly, do it without any assumption of self-righteousness. Be kind and modest and simple, but do not argue. The "I am better than thou" spirit always ruffles and antagonizes the recipient. If the patient does not see conditions as you do, direct him to the one source where all things can be settled the right way, namely direct to the Spirit for understanding and persist until he catches your viewpoint and understanding.

Patient Must Be Ready

If, upon a few visits, the practitioner finds that the patient is not yet ready to acknowledge his short-comings—one or more of the four reasons why people are sick—not willing to put himself into the complete care of the practitioner, not willing to conform to the necessary instructions and rules of mental and physical hygiene, it is just as well for the practitioner to dismiss the patient, unless he has a feeling that one or more conferences may educate the mind of the patient to be, in time, in a receptive attitude for healing. The importance of the readiness of the patient can not be over-emphasized; in fact, the healer can do nothing unless the patient is willing and ready. All the practitioner can do under such circumstances is to outline reading for the patient and carefully instruct him personally in the why and how of mental therapeutics.

Keeping Tabs on 'Em

Some successful healers take notes as the patient tells his troubles and of them make an index file. This makes a strong impression on certain types of people who are seeking healing, for two reasons—first, because they think the healer is taking more interest in them than usual and second, because, a record being kept of the case, the healer is not apt to forget what is the matter with them.

In my own practice, I have learned how important it is to let some people know that you remember their case. Dozens of people in a campaign tell me their troubles. Some of them have a string of organic disturbances, mental shocks and physical disabilities, as long as the neck of a giraffe. However, after they tell me their troubles once, and scores of other people tell me theirs, even though in the midst of my great rush, some expect me at a moment's notice to remember their specific difficulty and all its details and should I be so negligent as not to know what is their trouble, I should be very apt to prevent a healing.

More and more the practitioner becomes a student of character analysis and more and more will the healer of the future watch the idiosyncrasies, the eccentricities and the absurdities in the human types who come for healing and will adjust himself by the law of accommodation accordingly.

Not only must he be a good character analyst, but he must know how to direct a patient's thinking in a positive, constructive form of activity and, above everything else, he must be sympathetic with a patient's religious beliefs and stimulate his faith by every proper means in his power.

Method of Healing No. 12
"I Can Heal You, Sir"

It is not so much what we do as how we do it—as we have said. The healer must first have faith and believe in himself and the law, in the power of God to heal the sick and then show this faith in a positive, confident manner.

A half-hearted belief in one's power to cure the case at hand registers upon the sensitive telepathic plate of the patient's mind as a strong counter suggestion. The patient catches the inner, silent vibration of the healer who lacks confidence, not only often neutralizing but preventing a healing.

Geo. C. Pitzer, M. D., the famous suggestive therapeutist, gives an illustration of how he heals, which every practitioner should bear in mind.

A Great Method of Healing

Here I soberly and earnestly consider the case for at least three minutes, when my mind is made up and I am ready to talk. All this time Mr. Russell is extremely restless, looks to be very much disturbed, and is reaching that degree of anxiety that makes him absolutely ready and completely receptive for whatever I have to say. While I am giving him the attention required, his attention is fixed upon me; and there is no better way to attract and hold the attention of a patient than to make him know by our words and behavior that we are giving him the attention required. Very suddenly I pick up my chair, move it up to his right side and take a seat facing him. I put my right hand down on his knee, look him square in the face, and say: "Mr. Russell, I am going to tell you something." (Now look at the wide open eyes, the anxious expression and trembling limbs.) "I can absolutely cure you; and when I cure you I can keep you well. You will enjoy better health in the next twenty years of your life than you have in the past twenty, and you will live to be a very old man." (See the happy change come over his face.) "Well, that is better than I expected to hear," he quickly replies. "It is nevertheless true, sir; I can cure you; and I can make you better right away," I repeat to him. It is useless to say that Mr. Russell is pleasantly surprised and greatly excited, for his happy frame of mind, and, I might

say, the favorable changes in his physical condition also, cannot be adequately expressed in words.

He is pleased, but wants some of the little pills that I had given him for the relief of constipation; says they are the best pills he ever saw; that one makes a sure dose, and that he wants a large box of them for the accommodation of some of his neighbors. I give him the pills and he goes away happy. The next September he is here again, looking fine, but upon the same errand as before. I examine him and send him away happy. Since his first visit to my office he has been a regular visitor every September, never misses; and as he enters my office in September, 1899, before removing his hat or taking a seat, he breaks out and makes the following speech to me:

"Well, Pitzer, I am here again." "I see you are, Mr. Russell, and I am glad to see you," I rejoin. "Pitzer, do you know how long I have been coming to see you?" "No, I do not, Mr. Russell," I reply. "Just twenty years today; and I remember very well the words you said to me at my first visit." "You do! Why, what did I say that should impress you so indelibly, Mr. Russell?" "Well, sir, after I had told you my story, you examined me for a long time, said nothing, then went over to your table and sat down and studied awhile, and you looked so serious that I was 'skeered' nearly to death. Then, all at once, you picked up your chair, came and seated yourself in front of me, slapped your hand down on my knee, looked me in the face and said, 'Mr. Russell, I'm going to tell you something.' This fairly startled me, but you went right on and said: 'I can absolutely cure you, and when I cure you I can keep you well. You will enjoy better

health in the next twenty years of your life than you have in the past twenty years, and you will live to be a very old man.' And, now, if you believe me, Pitzer, that speech has been ringing in my ears from one to a dozen times every day for twenty years. And here I am, sixty-five years old, fat and strong, in as good health as I ever enjoyed in my life."

So you see the healer's attitude and bearing must be optimistic, cheerful, poised and authoritative. He cannot be a middle-of-the-roader as to his belief in healing the patient before him. There must be no confusion or unexpected angles.

Some Healed at Once

In my public lectures, where I take strangers from the audience and heal them, as well as in all my class work, I depend upon that little something within me—intuition—to guide me to the person who is ready for healing. I believe every healer in little time can develop this inner sense to guide him as mentioned above, so that he will know the method of healing to use with the particular patient, and how he should instruct him to build up within the "psychological moment." If you rely upon this inner sense or intuition, you will find that with many people you can speak with authority, thus: "From this moment your pain is gone," or, "Within two or three days, or two weeks, you

will be permanently cured," or, "You will gradually but surely recover," or, "I can help you, but I am not sure that I can cure you," or whatever is needful for the patient at the particular time.

A second mental state that counts in the cure of disease is mental absorption, which takes the patient's thoughts away from self. It is in this way that entertainments of all kinds help in the cure of disease, and it is because of this that work, regular occupation, is sometimes the best medicine. It is through mental absorption that Christian Science often helps the sufferers; for it demands of its votaries that they become missionaries in the cause, and enthusiasm for their propaganda leads them to forget self.

Watch Your Step

When a practitioner expresses the spirit of love and kindness for his patient he sometimes allows a false sympathy to drain his vitality. This can be prevented by never becoming passive, to the patient, or exhibit a negative condition to him. Always keep yourself positive and active in your relations to the patient, else "you may discover the effects of the 'vampire.'" There are some sick people who like nothing better than to drain the vitality of the healer. This is more or less selfishness on their part. Sometimes by sapping the vitality of the practitioner they are

benefited and strengthened, but very often they hang more like a leech sucking the life's blood of the sympathetic mind healer instead of doing that which they set out to do.

This kind of a person is detected by always wanting to monopolize the conversation. To tell about his troubles, over and over and over again. Usually punctuates his "hard-luck-sick-tale" by saying that it is not his fault and others do not understand and believe in him.

If you listen to this kind of a woe-begone tale too long, you put yourself in a passive or negative state. That is, the patient becomes positive toward you while you should be positive toward him. I mean by that, you listen and do not assert your personality or your instruction. The patient is overriding your prerogative as a teacher, instructor and healer. He talks instead of you.

Give such people the benefit of your knowledge and skill, but do not allow them to absorb your life and vitality, for that does not belong to them. So, therefore, do not let go of yourself in the direction of "healing"; beware of a certain kind of sympathy—or rather, of something miscalled sympathy, in letting them monopolize your time.

Diagnosis Not Necessary

As we say, we have no objection, in fact, we believe it's a good thing if the patient be asked what the doctors think is the matter with him and let him unburden his mind that way. It is not necessary for the operator or the patient either to know the correct diagnosis. The less we know about disease, the causes thereof, and the less we discuss the symptoms, the better for the patient, the better for ourselves, and the sooner the world will be rid of sickness. So a diagnosis is not necessary. In fact, I personally believe it would be a whole lot better if we never got near a diagnostician. There are other mental healers who have been either trained in materia medica or next door to a medical institution who believe that it's a better thing to diagnose. With this we cannot agree.

They "Don't Know Nothin' "

In the first place, according to the Dean of the Vermont Medical College, reported in the journal of the American Health Society, the medical profession does not know the direct cause of disease, anyhow. He says:

As to the cause of disease, physicians seem to know very little, and if we say specific cause, they know almost

nothing; indeed, it is a question that admits of grave doubt whether they know the specific cause of any form of disease whatever. We speak not of the individuals but of doctrines of the schools.

Second, the more we talk about disease the more disease we will have.

Third, very often a wrong diagnosis is given and if it be a malignant disease the suggestion is most harmful, very often causing the very sickness the doctor suggests, although the patient does not have it.

Fourth, it doesn't matter anyway what disease the person may have. Most of our disease is in our minds and we have shown by going through the "four reasons why" how the source of these diseases may be located. We are, therefore, not interested in what the disease is, how long a time it has run and what course we may be expected to pursue, so much as we should be interested in the cause of our inharmony and the way health may be restored.

Fifth, it is, therefore, a shorter cut to health by thinking health and suggesting health and treating for health than to think sickness, suggest sickness and treat for sickness.

Watch the "Hunch"

If the practitioner develops the spirit of a sympathetic listener, tender father confessor, he will notice a little monitor within him. Some call it intuition—others call it a "hunch"—which will direct him in not only the questions he shall ask to elicit from the patient the necessary confession of the negative thinking which has caused his sickness, but also this little monitor will direct the healer to tell the patient the particular thing he needs for his specific case.

At the age of 28, I did not know that I had such a thing as a "hunch." After I had discovered this myself, I began to develop until now nearly everything I do in a business and professional way is by "feeling"—hunch.

Please observe that in this book I am giving you methods employed both by others and by myself. In my public lectures I take strangers from the audience and demonstrate the power of mind over the body by healing them in front of the great crowd. When you have. two to five thousand people watching, among whom there are bound to be hundreds of skeptics and severe critics, I seldom attempt a healing, whether it be a case of deafness, blindness, or what-not, unless I have a

hunch that I can heal that particular person. That means, of course, that the patient has either reached the psychological frame of mind to be healed or has already by his own effort stirred up his healing power within him—one way or another.

In all of my classes I follow the hunch. I am not alone in this, for Elizabeth Severn, in Psycho-Therapy, says:

The Ladies Agree

Since a part of my own philosophy is a development of the power of intuition, I believe in depending upon this faculty as far as possible and to an extent little known. It is of the greatest service in reading character and still more so in enabling one to be alive to the needs of a patient. It is not exclusively a feminine quality, either, but may be developed in any one who will take the time and trouble. The action of the subconsciousness becomes so rapid and acute that the factors of any observation are quickly reduced to accurate conclusions, which flash up into the consciousness immediately and spontaneously. It is in diagnosis that this psychic faculty is especially valuable, and if the thought radiations known as the human aura can be sensed it is of great assistance. There are

some instances where purely clairvoyant diagnosis is remarkably successful, but equally often it is uncertain and therefore unsatisfactory. And since an unusual degree of penetration can be developed out of ordinary conditions with proper training and effort, I consider the latter much more desirable.

Healing Ourselves and Others—Education Up to the Healer

As Dr. Lewellys F. Barker says:

More than half the ills of one class of nervous patients depend upon a loss of confidence in their own ability, upon a sense of past failure and of future impotency. They have tried to do things outside their powers, and, having failed, have become convinced that they cannot in any way be efficient. Their minds are concentrated upon their failures and their disabilities instead of upon their successes.

So it is not only the Psychology of getting the patient to have faith in his physician, but there is another great task for the mental therapeutist, and that is to re-educate the patient so that he will believe in himself. This will with many patients take some little time. In order to do this, the practitioner must be, of course, well grounded in the laws of healing. He should grow day by day in his mentality as well as in his sympathy and experience, for the old saying that you must know more than a dog to teach him tricks, is surely true here.

Perhaps there is no more important part of mind healing than that the practitioner can by personality, persuasion and teaching, re-educate

the patient to have faith in the healer, faith in himself and faith in God. For, as Elizabeth Severn has well said:

Therapeutic Conversation

The next important step in treatment after diagnosis is what I call a therapeutic conversation. The diagnosis may be accomplished during the course of it, as it naturally centers around the fact that the patient has come to discuss his ailments, but other topics need not necessarily be excluded, as these frequently allow of more spontaneity and hence, for the healer, furnish better opportunities.

In all of my healing classes we relax from time to time and talk about things, not only relative to healing but foreign to healing. Very few minds can remain fixed upon one subject for any length of time. By overdoing this, by straining in our effort to concentrate or by over-stress, we backfire and get little or no results.

Along this line, Dr. Severn continues:

One who is clever in dealing with and moulding human minds can make of this an occasion of great helpfulness in changing the character of the patient's conscious thinking. Apparently impersonal results may be so charged with meaning that each one will be as a shaft to drive home a needed lesson. Frankness and corrective instruction are the natural order of the situation, giving scope for touches here and there to replace false ideas and inculcate more wholesome habits of thought.

The primary object of such conversations is the education of the objective mind of the patient. If he can be taught to abandon his old ways of suggesting the wrong things to his subconsciousness all the time, if he is ready to listen to reason and argument, he will at least no longer be placing obstacles in the way of the healer, and will arrive sooner where self-help is possible. As he constantly reveals the deficiencies of his mental habits they must be met with unfailing courage and optimism by the healer. The patient must be stimulated or soothed, encouraged or restrained, guided and trained according to his nature. A persistent habit of cheerful, vigorous thought can be inculcated that will help to hold him steady through the ups and downs of his progress toward health. If the healer is keen and concentrated, he can through all of this "indirect direction" often give as efficacious a treatment as in any other way.—Psycho-Therapy.

A Big Job for Healer

So the practitioner should definitely ascertain the fundamental facts that correlates, forms the methods and systems in mind healing. Even the Master himself could not heal without proper conditions. For, did he not say that he could not do many wonderful things among people of his own village because of their unbelief.

The one thing, therefore, with a practitioner, is to be able to bolster up this belief to induce such a condition in the minds of the patients. Indeed, it

might be said that the whole art of mental healing consists of knowing how best to control the patient's mind in this direction. Of course, there are many ways of doing this, as there are mental healers. The big thing, therefore, is that each healer will be so grounded in the principles of healing and the faith in himself and God that he can induce the proper mental attitude in the minds of his patients.

All that is required in order to practice successfully is to find out the best conditions under which the subjective mind of each person may be reached and then in a proper manner present suitable ideas as to mind—thoughts that will result in the correction of all abnormal conditions and in effecting the desired reliefs so that a cure will spring from our efforts.

The following from "Suggestion" is from the pen of Geo. C. Pitzer, M. D.:

We have only to keep in mind these facts: We have two minds—an objective mind and a subjective mind; that the subjective mind has absolute control over all the sensations and functions of our bodies; and that this subjective mind is constantly amenable to the power of suggestion by the objective mind of the patient himself, or that of another. These facts being established, we can readily understand how cures are performed by suggestion. We simply fix

the attention of the patient, suggest the wished-for changes and conditions, and the subjective mind, having full control, executes our orders, and the required results are realized.

It must be remembered, however, that in order to succeed with this method of cure the proper conditions must obtain in every case. The patient must be in a receptive condition;* must be ready to accept everything we say as absolutely true, and antagonize us in nothing. Under these conditions and none other, can we expect perfect success with suggestion.

What the Healer Does

Therefore, the healer should enlighten his patient by frequent conferences and with a different talk, systematically arranged each time a treatment is given.

Patient and the Law

So the best results always are obtained when the patient is in complete accord with the fundamental concept of the healing—believe in Mental Science Psychology. In fact, it may be difficult, even impossible to heal one who does not approve of or who is not in harmony or accord with the healing.

I have, nevertheless, known many who not only never gave a thought to the question how the mind

*See "What the Patient Has to Do" elsewhere in this Book.

heals but who presented more or less opposition to the healing and yet had wonderful demonstrations.

That is easily understood. Although such persons have been either opposed or neutral to mental healing, when the practitioner begins to decant upon the wonders of Mental Science, there comes a little relaxation in the mind of the skeptic. This relaxation makes it possible for the mind to open to the influx of the spirit which by recharging the patient makes him well.

Therefore, I say, the best results can be obtained if the patient is in harmony. As a healer, however, I ought not to refrain from trying to heal people, even though they appear not yet educated to the psychological point of complete surrender to healing. You may quite by chance hit upon something which will relax the mind and open it so that the healing can take place. Or it may be that you will find a series of conferences and lessons necessary before the patient has reached the psychological moment for healing. In any wise, be not discouraged, because the wonders of God are great and the more skeptical the patient, the more opposition he manifests, the more suddenly he may be taken, you might say,

the more complete his relaxation when the influx of the spirit actually comes.

We have conducted many wonderful healings by absent treatment—silent treatment—for people who are skeptical or even revolt against healing.

In the silence room where we heal people absently all over the world, we hold people in thought whose friends have sent in for silent treatment, and they have been healed. The same thing happens to those good skeptics as it does for the one who is present at the healing. There comes a time when the skeptical mind is relaxed and, no longer being on the defensive, lets go; the mind opens, the thought which we have been sending to him reaches the subconscious mind and the influx of the spirit instantly comes and effects the healing.

Can Be Too Spiritual

Many practitioners, especially if they use the "spiritual" or the silent treatment method—that is, sitting in the same room with the patient and treating him silently or treating him at a distance, proceed from the very beginning by having the patient sit in a comfortable position, relax, give himself over entirely to the healer, while the latter

proceeds to hold silent thoughts for the patient's health.

I say many practitioners without much education or explanation how the healing is effected do this. They content themselves with the simple statement, "God does the healing; all is mind; it is the spirit that healeth," etc.

After these practitioners have given a few sittings of silent treatment they take up the explanation as best they know how. This I think is putting the cart before the horse. In my extended experience I have found that half the battle is finding out the cause, locating the kink—one or more of the four reasons why people are sick.

One or more of these "kinks" may be likened to a kink in a hose. When the kink is unkinked the water flows freely. When the kink is out of the mind, health thoughts, good thoughts, universal energy, creative principle, the God spirit, have a chance to flow through the individual.

This "kink" may act as a compression in the mind, as when a garden hose has been stepped on so that the water cannot freely flow. Our "kink" in the mind acts as a compression so that the spirit of health, happiness and success and abundance cannot flow into us. Neither do we send it out.

One of the very first and most essential principles of life is that of giving out what we want to keep. We give out love to keep it and we give the spirit of friendship in order to have friends. If this kink has made a compression in the mind, thus causing sickness, we continue because of this compression, to keep within the subconscious mind this suppressed thought and the compression prevents the escape or giving out of the sickness that is within. When we find out one or more of the "four reasons" why we are sick it is like releasing the gardenhose from its kink. The compression is taken away, out goes the suppressed obsession and in flows the healing spirit of the Infinite.

Half the Battle

So when we are able to locate the "kink" and step off of the mental hose we have just about won the battle for health if we follow it up with one or more of the various methods of healing.

So you see first to talk to the patient and ask him what has produced his sickness—here running through and enumerating the various sections under the "Four Reasons Why" in "Kinks in the Mind" is of wonderful aid in effecting a cure. We most heartily recommend, therefore, that the

patient first be asked what is the trouble, so as to locate the kink before giving any kind of treatment. When we get him to step off of the mental hose, the patient is inspired for mental healing as at no other time, for whether we admit it or not, all of us are more or less inquisitive and want to know "the reason why." One or more of the four reasons why people are sick are responsible and will be understood and appreciated by nearly every patient.

Again, there is great virtue in mental healing by way of unburdening the mind. A sympathetic person to whom to tell the troubles or experiences which have caused the sickness, especially if it be a suppressed thought as mentioned under the third reason why people are sick, is often a downright blessing.

Most patients have an idea that their suppressed thoughts are trivial to the outsider though to them they are most tragic. They probably have kept this thought in their minds for years and years. Not daring to mention it to others for fear they would be ridiculed, but when they have a sympathetic listener and one who understands, a healing is very often spontaneous.

I have seen scores of people healed, often instantly, when they "fess up" to either the suppressed idea which may seem foolish to others or "fess up" to any of the other four reasons why.

That this method is better than the old way of treating silently many times first and giving explanations afterwards has been proved at least, in my experience, for over 90 per cent of those who take my healing classes report demonstrations.

Know Your Patient

Some healers make much use of the idea of God, of the Omnipotence of God or the Omnipresence of God. There are those who emphasize the divine while others refer only to Christ or to the terms Christ-like and Christ spirit. This phraseology is variously employed by metaphysical healers.

The practitioner should study his patient and always appeal to his training, education, worldly advantages, modes, temperament, religious conviction or make-up. Study the patient's likes and dislikes and make your appeal accordingly. If love, omnipotence, divine Christ, etc., do not in your judgment suit the case, then use nature, evolution, the power within, life more abundantly and explain the cell theory found in "Chemistry

of Emotion" in "Applied Psychology and Scientific Living" and in "Psychology of Emotion," other volumes of this series.

Have all of these at your finger tips so you will be able to face any emergency and meet skillfully the various peculiarities and temperaments of your patients.

Spiritual Healing

To tell a person he will be healed when he reaches a spiritual plane or when he comes into a God consciousness is to discourage many a good seeker after health and truth, for in many cases all the person needs perhaps is to stop overeating and indulging in irregular habits. Remembering that our physical bodies react upon the mind just as mental disturbances react upon the body, it is easy to see how a man who has a sick headache or a sluggish liver or clogged bowels will in such a condition have a long way to travel before he reaches the spiritual plane. On the other hand, if the subject eliminates or corrects these bad habits, this correction is the very first step toward the spiritual.

In other words, if a man be sick because of lack of fresh air, fresh water or exercise, or from overeating, let him first get into harmony with the natural laws, to correct these bad habits, to harmonize himself with the material, and be healed; then he is on the highway to become spiritual. In other words, if a man corrects his physical irregularities and becomes healed, he is a

better subject for spiritual development than the food glutton, the lazy mass of human flesh, the time killer or the drone.

A Good Way

George C. Pitzer, in "Therapeutic Suggestion Applied," meets the situation in a most splendid manner. Having talked to his patient about the eternal life spirit in each individual and the patient having acknowledged there is some indestructible something within him which some call spirit, others mind and again others soul, Pitzer continues thus:

"Then you believe you have a soul," I said to him. "Yes, sir; I believe I have a soul," he responds. "Well, sir," I say to him, "you realize that you have a soul and it is true. Not that our treatment is mixed up with any religious belief or sectarian tenet, for it is not; but it is a scientific fact that we have a mind, a body and a soul. Now, with what you call your mind, you can order your arm to straighten out and it will at once do so; with this mind you can move any voluntary muscle of your body, but you cannot, with this mind, make the heart stop beating. While your business mind can move your arm, it is the soul, the soul mind, we call it, that moves and controls your heart and all the silent functions of your body, such as digestion, nutrition, etc. Now, this soul mind can be influenced by suggestion; that is, we can talk to this soul mind in plain words, just like we talk to any person, and

it will recognize what we say and give us any condition of body or mind that may be within the bounds of possibility for us to enjoy. Remember, this soul mind absolutely controls our bodily conditions, and this being so, we can with confidence appeal to it for what we want, especially when we also know that it can and will respond to our requests. It is upon this principle that we engage to give you full control of every member of your body, and make you keep your head still, wink your eyes regularly, and quit sniffing your nose."

The Great Idea of God

When your patient gets the new conception of God he will then understand that suffering and sickness is not sent because of the wrath of God or to punish us for the sins of Adam. Neither is it a necessity, as so many good people have been taught to believe, but it is a condition brought about through ignorance, wrong modes of living, wrong channels of thought, irregular conformity to nature's laws which one may learn so as to meet life to avoid illness altogether.

When this conception of God is understood then we see that the problem of disease is but one of the general problems of life, depending for its solution upon a changed mental attitude, and a changed mode of living which once was considered a curse but which now may be a blessing.

If the practitioner decides that his patient is of a religious turn of mind or has been raised in orthodoxy, the following Scriptures may be helpfully used when talking to such a patient. It may be well to have these written out in a little book, so that the healer can refer to them at once, or better, committing them to memory:

Strength

I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. Psalms 18: 1-2.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee;

Send thee help from the sanctuary, and strengthen thee out of Zion. Psalms 20: 1-2.

But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. Psalms 37: 39.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness. Psalms 41: 2-3.

Thou will keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.

Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength. Isaiah 26: 3-4.

Hast thou not known? has thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isaiah, 40: 28-31.

The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. Job 17:9.

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself; the world also is established, that it cannot be moved. Psalms 93:1.

Honour and majesty are before him; strength and beauty are in his sanctuary. Psalms 96:6.

The Lord is my strength and son, and is become my salvation. Psalms 118:14.

Then there came again and touched me one like the appearance of a man and he strengthened me. And said, O man greatly beloved; fear not; peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened and said, Let my Lord speak; for thou hast strengthened me. Daniel 10: 18-19.

In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. Psalms 138-3.

I can do all things through Christ which strengtheneth me. Phil. 4:13.

Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who, passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. Psalms 84: 5-7.

Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Psalm 103: 1-5.

Peace

The Lord will give strength unto his people; the Lord will bless his people with peace. Psalms 29: 11.

And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. Isaiah 32: 17.

And my people shall dwell in a peaceable habitation and in sure dwellings, and in quiet resting places. Isa. 32: 18.

When it shall hail, coming down on the forest; and the city shall be low in a low place. Isaiah 32: 19.

Depart from evil, and do good; seek peace and pursue it. Psalms 34: 14.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Psalms 37: 11.

Mark the perfect man, and behold the upright; for the end of that man is peace. Psalms 37: 37.

He maketh peace in thy borders, and filleth thee with the finest of the wheat. Psalms 147: 14.

And let the peace of God rule in your hearts to the which also ye are called in one body, and be ye thankful. Col. 3: 15.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through the land. Lev. 26: 6.

For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. Romans 14: 17-19.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. St. John 14: 27.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world. St. John 16: 33.

Great peace have they which love thy law; and nothing shall offend them. Psalms 119: 165.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4: 7.

Happy is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinner, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. Psalms 1: 1-2.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Happy are all they that put their trust in him. Psalms 2: 12.

Happy is he whose transgression is forgiven, whose sin is covered. Happy is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Psalms 32: 1-2.

Happy are they that dwell in thy house; they will be still praising thee. Selah. Happy is the man whose strength is in thee; in whose heart are the ways of them. Psalms 84: 4-5.

Happy are they that keep judgment, and he that doeth righteousness at all times. Psalms 106: 3.

Happy are the undefiled in the way, who walk in the law of the Lord.

Happy are they that keep his testimonies, and that seek him with the whole heart. Psalms 119: 1-2.

Happy is every one that feareth the Lord; that walketh in his ways. Psalms 128: 1.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Psalms 146: 5.

If ye know these things, happy are ye if ye do them. St. John 13: 17.

He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. Proverbs 16: 20.

Now, therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Happy is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. Proverbs 8: 32-35.

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken. Proverbs 15: 13.

All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast. Proverbs 15: 15.

Happy is the man that findeth wisdom, and the man that getteth understanding. Proverbs 3: 13.

A merry heart doeth good like a medicine; but a broken spirit drieth the bones. Proverbs 17: 22.

Happy is that people, that is in such a case; yea, happy is that people, whose God is the Lord. Psalms 144: 15.

Happy are the poor in spirit: for theirs is the kingdom of heaven. Happy are they that mourn: for they shall be comforted. Happy are the meek for they shall inherit the earth. Happy are they which do hunger and thirst after righteousness for they shall be filled. Happy are the merciful, for they shall obtain mercy. Happy are the pure in heart; for they shall see God. Happy are the peacemakers, for they shall be called the children of God. Matthew 5: 3-9.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. James 5: 11.

Where there is no vision, the people perish; but he that keepeth the law, happy is he. Proverbs 29: 18.

Happy are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city. Revelations 22: 14.

Special Gifts by the Spirit

1. Cor. 12: 7-11.

Each one is given the manifestation of the Spirit to profit withal.

To one is given the word of wisdom.

To another is given the word of knowledge.

To another, faith.

To another, gifts of healing.

To another, workings of powers.

To another, discerning of spirits.

To another, different kinds of tongues.

To another, the interpretation of tongues.

Proper Environment

And there should be proper environment for effectual healing. The healer should be very careful to caution the patient to say nothing about mental treatment, thus to avoid antagonism or adverse suggestions from external sources. When friends or others say, "There's nothing to this, you are running after a fad; one day you will wake up; it will do you no good," and puncture your breastplate of faith by shooting it full of doubt it may provoke a relapse.

Should averse criticism begin to make an impression upon your feelings for faith, most vigorous auto-suggestion should immediately be undertaken.

Another most important part of mental healing is cheerfulness in the patient and to install cheerfulness in the patient, the healer must be cheerful and optimistic. But besides that, the healer's office or Healing Room should be one that is not only spick and span in neatness, but very pleasant in its atmosphere. There should be nothing left undone to make the practitioner's reception room or healing quarters as cheerful and pleasant as possible.

And should the practitioner be obliged to visit patients at home, one of the first things he should see to is that the sickroom be made pleasant and cheerful and beautiful.

Celsus (lib. iii., cap. 6) says: "It is the mark of a skilled practitioner to sit awhile by the bedside with a blithe countenance."

Solomon says (Proverbs XVII., 22): "A merry heart doeth good like a medicine."

A great physician himself, writing words of help to his profession, has said:

I wonder if physicians as a rule have really any conception of the power of the face over the patient; how closely it is watched, and more deduced from the aspect and manner than from the words.

Some have the faculty, as we say, instinctively (which simply means by the action of the unconscious mind), of

adapting themselves in voice, manner, and expression to the needs of the patient before them, so that these shall produce their highest therapeutic effects; and there can be no doubt that what is thus instinctive is at once more natural and more effective than what is consciously assumed. It is, undoubtedly, this natural gift that is the great secret of success.

Remember, that if you have any kind of physical defect, whether you lack personality or magnetism, a cheerful countenance or gloomy, that this can all be overcome by applying the laws of psychology.*

*For an explanation and formula for how to develop personality, personal magnetism and personal charm, see Chapter XII, Applied Psychology and Scientific Living, Vol. I of this series.

Be Optimistic

Also we should remember it well: Discouraging remarks depress sick people, and render cures more tedious; and in violent cases of sickness we may, even by our deportment and expressions of despair, render cures impossible. We also know that we can, by encouraging words, hopeful behavior and the presentation of cheerful, happy thoughts, animate, invigorate and revive sick people, and greatly enhance their chances for relief and cure. Suggestion does it all. Surely suggestion controls the world. It is the coming method for the correction of all habits and the prevention of crime. The time is not far distant when it will be the prevailing method of practice in all reformatory institutions. Heaven speed the day!

Cassiodorus ("Ep.," lib. i) says: "To give joy to the sick is natural healing; for once make your patient cheerful, and his cure is accomplished."

Why Some Are Healed

We sometimes wonder why certain healings are instantaneous, why some take a long time, and why others are never healed. We have partially

answered this in another part of this series. It's hard to tell why some are healed and some are not. It may be the fault of the healer, it may be the fault of the patient—usually the patient. Or it may be that the patient is surrounded by wrong vibrations, has too many negative conditions in his environment. But we may rest assured that whenever he gets into harmony with the law for health, the cure will be effected. So, inasmuch as there is no ultimate reason that would reach all people, explaining why they are not healed, it is safe to recommend to patients not to give up. While there is life, there's hope. Keep everlastingly at it. Remember repetition. Bear in mind that it is not the first blow of the sledge hammer on the rock that breaks it. It is the continued, repeated poundings which finally jar the rock into a thousand bits. Others have been healed; so can you.

Do not expect to break up a series of bad habits in one treatment. Perseverance and confidence on the operator's part are very essential.

It is the patient's own forces within that effect the cure. This power within may be stimulated by the healer, by the methods employed, by writing, by the silence, by hearing others talk about their

wonderful cures, by encouragement, proper eating, right breathing, exercise, sunshine, faith.

Maybe you are neglecting some of the hygienic laws of life.

Right Habits of Living

Says one great healer:

But even Psychic Healing will not, and cannot, effect a permanent cure, unless the patient will change his or her habits of living, and will endeavor to live in accordance with Nature's laws.

So therefore, again and again, do we urge the healer to acquaint his patient with these natural laws of the body—and while giving the healing treatments he should endeavor to "work in" advice and instruction regarding the natural laws of the body, so that when the patient is healed he will live in such a manner as to promote health, and to hold the ground he has gained, and not slip back again.

Therefore, you see, the healer should be more than a healer. He should be an instructor and a teacher of the people. As one has said, in this way he makes his calling a divine and sacred one instead of a mere tinkerer of bodies.

Getting the Mind Ready for Healing

After furnishing an explanation of the Power of Mind over the body in its various ramifications and of the Four Reasons Why People Are Sick

and educating the patient to a knowledge of and belief in How the Mind Heals and the various methods which may be used, the practitioner should not fail to give some good, common-sense instruction as to diet, hygiene, breathing, sleep, habits and exercise.

If a person has sick headaches because of overeating or constipation, it's rather an uphill job for the mind to overcome. We hesitate to put limitations upon what the mind can do, but overtaxing mental energy which can be used to far better advantage is folly. Therefore, about the first thing to do is to give a course of instruction—educating the patient—in diet, hygiene, breathing, sleep, exercise and normal habits. A full outline of all of these is given in "Practical Psychology and Sex Life"; also in our twenty-five cent pamphlets, "What to Eat," "The Silence—What It Is and How to Use It."

Conform to Hygienic Laws

Often all the patient needs is a re-education along these lines of right living. We ought not to expect God to do the thing that we can do ourselves. It is only after we have done all that we should do from a hygienic standpoint that it is

time to call upon God, and that he will then hear us and answer our prayer sooner than we think is very apparent.

The righteous cry, and the Lord heareth and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart and sooth such as be of a contrite spirit.—Psalms 34: 17-18.

If this course of Psychology differs from the ordinary metaphysical course in any particular it is in this: that we believe the best way to have God help us is to help ourselves; that there are certain natural laws to which we must conform and we help God to help us by keeping these physical laws. In other words, by obeying the laws of health we help God to help Nature to help us.

Exercise, breathing, bathing, fresh air, are all important things to be observed. This the practitioner must strictly enjoin upon the patient. It is not wise, however, to exercise when one is tired. Above everything else, sleep is a needed something that nature insists upon, and no practitioner can hope to be successful if the patient's life is worn out and fagged out by work. If the system craves sleep it must have it. If the body demands rest, it must rest. Without a sufficient degree of

rest the brain becomes overworked, complications set in and, of course, the mind cannot be expected to heal.

It is as inconsistent to think that the mind can heal the body when the body is worn out and fatigued as it is to think that the body can be kept alive without eating or breathing. Therefore, insist upon your patient's having rest and sleep.

Health and Rest

We observe elsewhere that eyestrain is undoubtedly the cause of much epilepsy (and this can be cured) and headaches, vertigo, irritability, neurasthenia, nervous dyspepsia, car-sickness, sea sickness, twitchings, restlessness, irritability, temper, etc.

To help correct these conditions we should be willing to adapt ourselves, not only in our thinking about mind being able to heal diseases but in relieving the physical strain by plenty of rest, free from physical nervous taxation, enough sleep and eye exercises.

Every person should take at least three minutes' exercises of the eyes each day as outlined in Practical Psychology and Sex Life.

It is not wise to dwell upon the whys and wherefores of the cause and the things which bring sickness into our lives, but we may divert the attention of the extreme metaphysician who thinks that all healing can be done by mind without conforming to natural physical laws.

Let the Healer Use the Big Stick

The healer should always impress upon the patient and demand of him that he live up to a program consistent with the purposes of the treatment, for little real good can spring from suggestive and mental treatments when the individual lives in a manner to repudiate or neutralize their efficacy.

Eighteen out of twenty cases of sickness are due to wrong eating. The patient should always be willing to eat right, exercise, take deep breathing, get plenty of sunshine, and think right.

A man who had taken several of my classes asked me how to cure constipation. It is impossible for a person to be constipated if he lives on raw diet as we recommend. If one will drink a quart or more of warm water in the morning before taking the juice from three or four oranges, will eliminate the rest of the usual hearty break-

fast, exercise the muscles of the abdomen and take deep breathing, he cannot be constipated.

When this man wanted to be cured of constipation I asked him what he was eating. Notice his breakfast: Beef steak, two helpings of potatoes, doughnuts, coffee and "a stack" of cakes.

Ordinarily you can give a suggestion to cure constipation, but if that malady is caused by overeating, stuffing the alimentary tract, clogging the whole eliminative system, the mind will have to work some to get the gourmand back to normal.

Therefore, one of the things that the practitioner must sedulously watch is the carelessness of his patients in not living up to a four-fold harmony of the laws of eating, exercising, breathing and control of emotional states.

Before closing this section, it is most essential that the practitioner take a little time to analyze himself and see what may be personal habits which are driving patients from him instead of attracting patients to him.

How to Leave the Patient

Always leave the patient with words of encouragement and hope, calculated to impress upon him the importance of keeping before him right mental

images and affirmations of health, and of avoiding all fear and worry.

If magnetic treatment has been employed, it is always well to touch the patient, generally by a few downward strokes at the end of the treatment. If suggestion has been used, the passing of the hand back and forth at the conclusion will suffice. This leaves him in a poised, calm and hopeful frame of mind. Electrical vibrations from the hands of the practitioner will accomplish the same purpose by leaving a glow not only about the afflicted place, but throughout the body.

It is better to request your patients to say nothing to anybody about treatment they are receiving, but to reply to people who inquire after their health, "I am well" or "I am well as usual" or "I am feeling much better, fine as a fiddle," or "I am a new person."

It is obvious that if someone comes along and says to a person who is just realizing the consciousness of mental healing, "I haven't a bit of faith in this stuff," it may undermine your faith, the untoward remark may act as a strong counter suggestion and prevent the healing.

As a rule the best results are obtained when a patient is wholly en rapport with the healer.

Final Word to the Practitioner

Personal Neatness and Cleanliness—One would think it was hardly necessary to mention the fact that a practitioner should be scrupulously clean in person and clothes, and yet I have met many and many talented, efficient professional men who are driving thousands of dollars of business away from them each year because of their lack of personal neatness and cleanliness. Not only is it true with mental practitioners, but this is true with many in the medical and dental professions, as well as others.

Smoking

If a man smokes, and carries pipes and cigars in clothes that have absorbed smoke in smoking rooms, cafes, clubs—of course, he does not consider this offensive to himself, but it is most offensive to some people.

Most successful professional men like to take their little home brew on the side, and face a patient with a breath that could knock over a Missouri mule, and then wonder why the patient goes to some other man.

Teeth

Others are very careless about the care of their teeth. If there is any breath in the world that is enough to down the smell of a skunk, it is the breath of the one who has decayed teeth and an unclean mouth.

If you are not successful, spruce up in your clothes and your personal tidiness. Get the smell of offensive habits out of your clothes. See that there is no moonshine or tobacco odor, or decayed teeth breaths that befoul your office and drive away your patients.

PART VI

MISCELLANEOUS INSTRUCTIONS FOR HEALER AND PATIENT

LENGTH OF TIME FOR HEALING

With Some Longer Than Others

When we have discovered one or more of the four reasons why people are sick as mentioned elsewhere, the healing may be instantaneous, but in other cases it may be prolonged, according to the temperament of the individual, the character of the disease, the faith of the patient and the make-up of the practitioner.

In the case of some patients improvement will be noticed the first day. With others it may take a month, or three months before much improvement appears. In mental science "Discouragement" must be struck from the lexicon and "Repetition" put in its place. The cure may be effected in a day, in a week, in a month, in a year or longer.

"In the bright lexicon of youth, that fate has reserved" for humanity, there is no such word as discouragement. The healing comes sometimes sooner, sometimes later, according to the individual, the healer and the particular case. In the

event of not having an instantaneous healing, that wonderful formula, "Day by day, in every way, I'm getting better and better," is surely a side-twister to use, a humdinger to think about and a prize-getter to repeat.

Chronic

The chronic invalid is, as a rule, a sufferer not only from pain but from habits of pain of long standing and settled habits are not easily broken. It should be expected that certain types of chronic invalidism may not be completely overcome at once. Re-education may be necessary.

We had a patient who had been bedridden for seven years. When the bed linen was changed she had to be lifted as carefully as a new born babe. Every muscle of her body was, from seven years' non-use, flabby and weak, yet she received an instantaneous healing and got up and walked.

In fact, if a patient has a chronic condition, an ingrained habit of sickness, it may take ten, twelve or more sittings before the habit chain of wrong thinking has been severed and a new habit of health thinking put in its place and then the healing commence.

How Often?

Suggestions and auto-suggestions must be made as often as possible, every day, until the desired

results have been obtained, but one should not take his affirmations or formulae or hold auto-suggestions until he becomes tired, weary or worn out. A few minutes of snappy, peppy, gingerly affirmations sent out into the universal ether, backed by a mind of confidence and spirit of power will mean more to the demonstrator than hours of "affirmations" taken in an indifferent fashion or in a tired, worn-out condition of mind or body.

There is probably another reason why we should have a number of sittings, to make the patient well, to crowd out the old sick habit thoughts and to plant new health and harmonious thoughts in their place. It is proposed not only to overcome the disease habit but to establish a health habit and to do this with some people it may take a longer time than with others.

We cannot manifest this power over night. Take plenty of time to give nature a chance to work in accordance with her laws.

Again, we say emphatically, Repetition is a big word in mental healing.

Stammering Cured

A single illustration might suffice. In one of my classes was a man 65 years of age. He had stammered from the time he was 3 years old. He was instantly healed in the class.

Another case in mind is that of a man in his early thirties, who had stammered since boyhood. His stammering was accompanied by twitching and contortions of the face. He had tried various methods to cure stammering but to no avail. I treated him three times a week for three months. At the end of this time his speech was nearly perfect.*

Thus you see the element of time is a matter to be reckoned with in each particular case, with each temperament and with each individual. In any case, however, this is a safe rule to follow:

Always continue to give a few treatments after the patient seems to have recovered from his lingual difficulty, in order to render the cure more certain and permanent.

We have elsewhere treated at great length the fact that almost all kinds of disease can be cured. In short, whatever the mind creates can be erased.

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*Stammering is not only a mental but also a physical condition. In the case of every person who stammers you will notice that when he gets "stuck" in his speech, the abdomen goes inward and usually there is a palpitation of the muscles of the waist. While we believe that the power of mind can perform wonders, we strongly advocate that the stammerer should, in order to overcome his impediment, learn how to breathe properly. A man cannot stammer if he controls his breath; if, whenever he seems to be "stuck," he takes time to breathe and throws the diaphragm out. A course in correct breathing is given under the sections of "Breathing" and "Voice" in "Practical Psychology and Sex Life," Vol. III of this series.

Bruises, burns, wounds, muscular strain, even when most severe, heal rapidly under the treatment of the mental therapeutist. Even the attendant pain may be suppressed from the very first.

The following is a striking illustration of what the mind will do:

Dislocated Ankle

My daughter fell, dislocated her ankle and wrenched the tendons so badly that she was not able to step upon it for six weeks. Not only the ankle but the leg all the way up to the knee was badly swollen. From time to time during those six weeks, the flesh changed color, from blood red, to black and blue, then to yellow. The yellowish color took on (if you do not believe in psychology) a particularly ugly appearance. I am sure that under the care of an ordinary physician a patient in such case would have been scared half to death. As the discoloration came and went the necessity for an operation would have occurred to some. My own opinion is that had we had the best of medical attention, an operation would have been recommended.

The accident happened in mid-afternoon. I gave one magnetic treatment before I went to my night lecture. When I returned at eleven o'clock, my

daughter was sitting up in bed nursing her foot, with the tears running down her cheeks, saying: "Papa, I have been talking to my ankle, yet it just doesn't seem to want to stop hurting." I gave her one more treatment and then sent her to bed. As she was dropping off to sleep holding the Silence, her foot began to throb and jerk from one side of the bed to the other. She felt a pull, a twist and a snap; the dislocated bones were resuming their proper position.

The pain subsided although the swelling and discoloration from time to time continued for six weeks.

We believe that if a bone is broken, we should, of course, help nature to help itself, but we produce this illustration to emphasize the fact that there is no hard and fast rule that can be laid down for the number of treatments needed or the length of each treatment. Probably each case, each individual, is a law to itself and to himself. While nature was doing her mending I continued giving daily magnetic treatments for three weeks.

We believe, as I have mentioned elsewhere in this series, that whatever method we use in mental therapeutics, we must ever remember that there are no miracles in nature, that God works accord-

ing to certain rules and laws, that if it takes a hundred years to grow a century plant, the necessary time must be allowed, and if nature demands six weeks to remake the tissues and fibers and build up broken bones and torn ligaments, we must yield to her insistance. We can help nature but we cannot rush nature.

H. C. Shepherd in "Psychology Made Practical"* has had similar experiences which we quote below:

For specific treatment by Suggestion the best time is that which one can best maintain daily with regularity. The morning, at the moment of awakening, should not be overlooked, as there one has both relaxation and passivity well in hand. Conversely, the night time, just before going to sleep and just after retiring, is also excellent, as the natural tendency is already toward relaxation and passivity. Also, it is well to take oneself into training for ability to achieve relaxation, passivity, and fixation of attention during the day, if for no other purpose than to demonstrate independence of self from the hypnosis of the counter currents of desire in action, which we are only too prone to think of as the entirety of life. With utilization of the morning and evening treatments no more than one additional session during the day should be required in healing or in Suggestion treatments for any other purpose. Peculiar exigencies and conveniences will, of

*"Psychology Made Practical," by H. C. Shepherd-Lathrop, Lee and Shepherd, Publishers, Boston, Mass.

course, modify the length and frequency of treatments, the only feature rigidly recommended being regularity and an appreciative eye for psychological moments, which may occur extraneous of deliberated efforts.

Treatments by suggestion as here explained are as applicable to oneself as to another. In the practice of a healer, when a patient calls, "see that the caller is seated or reclining at ease. No strain should be allowed on any part of the body. The head should be supported and a stool should relieve the feet if the patient occupies a chair." Suggest at this juncture: "Relax—physical relaxation is required; let go of every nerve and muscle; imagine them being loosened as strings on a violin are loosened by turning back the pins." When it is seen that this Suggestion has been well carried out, then suggest mental Passivity: "Now permit the mind to be at ease. Refuse to entertain any thought. For a few moments you may count mentally —one, two, three, four, five, six, seven, eight, nine, ten— and repeat, just as an aid to ridding the mind of all thoughts but the mechanical sort needed for counting. Now it is easier to reject just that mild current needed to count than it would have been the former trains. Come to ten again—mentally." (Counting with him, building your imagination to accompany with all the calm force possible the Suggestion you are about to make.) "Fix your ATTENTION," and right after the word "attention" while looking straight into the eyes of the person, say in as few words as possible exactly what he should do, the truth being that if the moment thus induced is truly "phychological" the "he" you are talking to at that moment is the subconscious mind of the person. Your Suggestion is thus

implanted in the person's subconscious mind as a new "working order."

To the extent that you can have the person induce with himself flawless relaxation and passivity will you secure the fixation of attention so necessary in the manufacture of the "psychological moment," wherein it is practically impossible for the Suggestion to miscarry or dissipate itself in the arguing, objective mind. Therefore, by indications which at first you will have to guess at (such as facial immobility or a hazy steady stare, etc.), and which by experience later you will recognize more easily, "get a line" on where the person undergoes this susceptible period and learn to take advantage of it. Implant your suggestions then.

As soon as your own energies seem strained through the effort, or when you judge that enough has been done for the time, either by resumption of ordinary conversation, snapping the fingers or other methods let the unmistakable inference be that the treatment is over for that time. Do not yourself advert to the ailment or the treatment at this period. It is usually a quite susceptible period still, and conversation should be planned and guided accordingly. If the patient himself refers to the treatment, or especially if he mentions any good effect already experienced, bolster his faith and the reality of the new condition that is now in the building; do this by citation of former experiences of successful treatment or do it by sound argument from your knowledge of applied psychology. Do not lie. Let the conversation be all for encouragement and let it include the encouragement not even to think about the ailment or the treatments. The subconscious mind is doing quite all

that is necessary. Let that be the attitude both with yourself and with the caller.

This should answer the purpose with completeness in so far as the ordinary person and his ailment is concerned. But fail not to become adept at discerning psychological moments or susceptible periods wherever and whenever they occur. Many a person who is desirous of aid by his very inrooted anxiety unfits himself for benefit in that the anxiety shares that same level of consciousness where the required fixation of attention should normally take place. It is, indeed, difficult to induce the required susceptibility in such persons by the method just outlined. But as a saving factor such people carry about with them one or several "susceptibilities" which it is required of the Suggestionist to discover. Keep the attention alert during conversation; watch the idiosyncracies. One peculiar case, probably very unusual, yet indicative of what is meant, came to the author's attention through the work of another psychologist. A woman of about fifty—analytical, critical, petulant, neurotic—called on him for treatment. In three sittings she had derived no benefit and did not hesitate to complain in that regard. All attempts at true mental passivity had, of course, failed. She seemed too analytical to make available such half-baked psychological moments as offered themselves through her rather weak emotions. It is doubtful whether she was able even physically to relax well enough for the subsequent requirements. Fixation of attention seemed the height of impossibility. During her fourth visit—in fact, before treatment had commenced —the maid was summoned to remove this lady's wet mackintosh to the anteroom. While doing so, the maid acci-

dently hit the button of the mackintosh against a Siamese chime which stood on a taborette behind the lady's chair. The psychologist happened to be scrutinizing the lady at the time, and at sound of the bell noticed the peculiar haziness of eyes which in others he had always taken for a moment of Suggestibility. He "took a chance" and earnestly gazing directly into her eye, although she had not even as yet been seated, gave the command to her with intensity that fixation of attention as complete as the kind she was in right then would be possible during the present and subsequent visits, and that improvement of her condition was even now in progress.

A half dozen more treatments not only showed that by the accident he had discovered the key to the situation in how to fix her attention, but readjusted the state of her nerves and of her life in greater measure than she had ever hoped. When completely recovered and the psychologist no longer deemed it necessary to preserve the sanctities of the occasion, he asked her if she could throw any light on why the sound of the chime had produced on her so peculiar an effect. To this her reply was that she did not know but that she had merely decided on a moment's or a second's revery. On further question, she had a dear friend, it developed, engaged in missionary endeavors in China, who in his letters did not entirely disregard the poetic factors of Chinese life. He had spoken of Chinese gongs to her. She had never before, however, heard the sound of them and could accord no further elucidation but that her decision to "become absent minded" in the interest of her friend abroad had been independent of the gong.

Of course, with the weeping people, or with those who rave and tear their hair in the latest approved fashions over their difficulties, the matter is simplified for the psychologist. To illustrate crudely: When an emotion "obtrudes" from the person the emotion itself can safely be taken as a speaking tube ending in the subconscious mind. Vociferousness at such times in the administering of Suggestions—earnest, intent, "pounding it in"—will achieve an improvement if not an instantaneous cure. The emotionalism is, however, the very thing that invited the irregularity for which you are treating the patient. Hence, when it has been used as the channel of cure, it is wise, as it is good, to seal up by Suggestion that very avenue. Expound to the subconscious mind the necessity of building with the energy heretofore wasted through emotions such factors of personality as will lead to calmness, dignity of poise and a genial, confident and helpful disposition.

A very much distracted young lady called on an eminent psychologist known to the writer. She was in despair. Questions elicited the information that owing to her deplorable state of health she was taking an enforced vacation from her position as a school teacher. She repeated again and again, "I have not the courage to go back! I can never teach again. I have not had a good, unworried night's sleep for six weeks." Her appearance seemed, in fact, to corroborate her words. In her weakened condition the only reaction she gave to the conventional attempts at calming her was an outburst of tears, verging on hysteria. Here was not alone emotion, but violent emotion. Violent emotion equals (involuntary) fixation of attention, which equals a psychological moment or extreme suscep-

tibility to suggestion. No time was lost. The young lady was COMMANDED to quiet herself and fix her attention on the Suggestions of confidence, nerve energy readjustment, health and efficiency. With such Suggestions she was literally bombarded for a quarter of an hour. Then for another half hour, more in a conversational tone, she was made to listen to the psychologist, who molded the conversation to as inspirational and encouraging a tone as could be stimulated and sustained at the time. The young lady went away calmed, feeling better; it was hard to decide if she was cured. The next Monday she telephoned in from the suburban school to say that since the treatment she had been blessed by the two best nights of refreshing and recuperating sleep in her life and that she could see nothing but the ridiculous side of her last week's predicament. Simpler than Sanitarium, morphine, trained nurses and all the paraphernalia to consummate a like cure of nervous prostration, was it not? As this book goes to press a letter arrives from the young lady stating that if she gets the high school class for which she is now qualifying she intends to work hard for the introduction of "that kind" of Applied Psychology into the curriculum.

This accounts, as forwarned, for only two or three cases. What of other ailments? Produce, or, recognize the psychological moment if it is self-produced. When it is evident that the patient is objectively aware during the Suggestions, frame them in such manner that the person will not be disappointed if instantaneous results are not obtained. All work of this kind, in the private mind of the Suggestionist, should be in confident expectation of complete and instantaneous and permanent cure. Para-

doxical as it may seem, no disappointment should be entertained in the operator's mind at the end of the treatment, no matter how minor the step of improvement so far attained. So far, so good, is the proper attitude, and a good one to transfer also to the patient. Feel and know that the subconscious mind built the body in the first place and that even now, through its position with regard to the cells and nerve energy, its directions are obeyed implicitly. Again, by application of the Law of the Subconscious Mind, which is Suggestion—nothing more and nothing less—the results aimed for must appear. If they are slow in appearing, hasten the process—again by Suggestion—if hastening is deemed advisable.

Give Something Definite

It is always well for the healer to give a definite thought or affirmation for the patient to hold. The ordinary person likes to be told just what to do and just how to do it. So each time a visit is made or a treatment given a definite statement, should be offered the patient, for him to affirm. Here again is where Character Analysis comes into play. Such types as the Thoracic and Muscular will require more affirmations and a greater variety than the staid Osseous and quiet Mental or Cerebral.

Not only should a definite statement be given to the patient each time, but, we repeat, the practitioner ought to know all of the four reasons why people are sick and then be able to explain how the mind heals.

All Depends

There is no standard yardstick whereby to measure the length of time needed for healing. It depends upon the individual, the case and the healer. The healing process should be continued, however, until a correction of wrong habits of thinking has been set up by persistent repetition

and habits of right thinking established, no matter how long it may take. It is, therefore, really a matter for the patient and practitioner to decide between them. The treatments should be continued until the old undesirable habits make room for the new and constructive ones, which soon become the predominating habits to the exclusion of the old.

Where a malignant sickness has existed for sometime and the tissues have been destroyed, it is obvious that we should give nature sufficient time to allow the cells to be stimulated by nutrition, breathing, exercises and thinking, so that health cells may multiply to overcome the waste tissue.

Thus we work in harmony with nature's mode of restoration. With natural process of restorative power.

Use Wisdom

When it comes to deciding how many treatments and how often these treatments should be given or taken, wisdom must be exercised. The patient and his temperament, the practitioner and his training and circumstances in general must be taken into account. For chronic or malignant cases it would be better, as a rule to have treat-

ments daily at first and then probably three times a week. This program may be pursued with some patients for two or three months. Then I believe it would be better for the treatments to be suspended for a short time, after which they should be renewed.

But there's no hard and fast rule. Each practitioner should get away from dogmatic and pedantic rules and be governed by his best judgment. In my own practice, in the midst of a great campaign (during which I give fourteen public lectures followed by two classes in general psychology, character analysis, a healing and scientific living, as well as a purely healing class) I usually take a patient but once. In some cases of cancer, blindness, and certain kinds of lameness, I have seen the subject daily for a while. In at least ninety-five per cent of all of my practice, however, I give only one treatment but it would be unfair to expect every healer to have the same beneficial results from one treatment as the writer, because, I say, I take the fourteen days for public lectures to build up the psychological moment for healing. During these lectures I demonstrate in public and heal people on the platform of different diseases. This helps to encourage and stimulate those who are seeking health to the maximum amount of

expectancy and faith, so that by the time private appointments are made, patients have reached the psychological moment for a healing and can just as easily do so for another, if the local teacher follows the suggestion of the writer about having classes. The lecturer and healer will also have the psychological atmosphere and vibrations built up to such an extent that many people will be healed in the classes without any personal attention at all. We have had nearly every conceivable disease known in America, healed in our classes without my having touched the patients or given them special personal attention or treatments. We have had broken necks, misplaced vertebraes, curvature of the spine, blindness from birth, deafness for forty years, lameness of all kinds and descriptions, ranging from ordinary rheumatic lameness to misplaced bones and even to some cases where the doctors said tendons had been cut and parts of joints removed so that the patient they asserted never could have articulation.

Usually a Longer Time

Few of the leading healers advise long treatments, believing that the best results are obtained in a treatment of fifteen minutes or less in length.

There can be, of course, no hard and fast rule either relative to this. The practitioner's intuition must be the guide.

In my own practice, ten minutes is a long time for a private treatment, where there is no educational talk in connection with it. I very seldom employ more than fifteen minutes but if that "still small voice," the healer's true monitor, gives me a feeling that the treatment should be prolonged, I never fail to listen to the admonition of the divine oracle.

This is likewise true in my class. I run all classes as a rule, very promptly on schedule time. Occasionally, though, when the vibrations are good, and I have the feeling that someone will be healed by continuing, or that I should, for some other reason, pursue my healing demonstrations longer, I do so.

One of the outstanding features of a practitioner's experience is, I believe, intuition—the hunch, to know what method to employ, what he should talk about, for it is necessary in mental healing to educate the patient to believe, to inform him how long the treatments shall last, etc.

How Some Do It

Some great teachers and healers never take a patient unless they see them at least three times. This, of course, is not always the end of the treatment, but unless the patient will visit the practitioner three times, some will not take them. Indeed, it would be few cases that might hope to be healed by only three visits.

Do not long for instantaneous healing, for although that is sometimes possible, it is rarely desirable.

People who are instantaneously healed, as a rule, do not take enough care of their mind or body to remain well. It is like money "come easy, go easy." Healing is easy, and they do not take enough thought to conform their living according to the laws of life and if they have become sick because of wrong thinking and irregular living (which is the cause of most sickness,) they do not become good students, analyzing their own troubles, nor do they become good livers in adhering to the laws of health, and, of course, when they go back to their old way of living they are bound to revert.

That real healing which brings with it the assurance of abiding and all conquering health is a matter of growth.

The leading thought to be established in the mind of each patient should be repeated many, many times. This is often called "treatment" silent or audible. It is the repetition that fixes the thought in the mind.

With some good people it may take three or four years for a complete healing from what may seem to others but a trivial disease or ailment. As we have mentioned elsewhere, there is often a going forward and then a sliding back; an improvement and then a retrogresion. This should never discourage one who is demonstrating health. Our environment, conditions, circumstances, training, temperament and education are all brought into play in the ultimate, permanent healing.

Elizabeth Towne in "Elizabeth Towne's Experiences in Self-Healing"* gives a splendid illustration of what I mean here.

It was two or three years at least from the time I went to treating others, before I was myself fully healed. And through all this time when the old attacks would come on again I went through all the feelings of discouragement

*Elizabeth Towne's Experience in Self-Healing by Herself. Elizabeth Towne Co., Inc., Publishers, Holyoke, Mass.

and despair that any of my readers can imagine. It seemed at such times that I was relapsing into the old state and never *would* be healed. I even doubted the whole principle of mind-healing and *tried* to give it all up and forget it.

But I could not. The truth held *me,* whether I held *it* or not. Every time I had a back-set I rose out of its discouragement and kept on trying.

After it was all over and I knew myself healed I could see that the whole thing was a matter of *outgrowing.* As I gained control of myself the old attacks grew lighter (though once in a while I would seem to have as bad an attack as ever) and less frequent, and finally they failed to come at all.

Whilst I was going through these experiences there were many times I could not see that I was making headway in the new directions. I was like the Israelites who wandered in the wilderness. It seemed to take me 40 years to do what 40 days ought to suffice for. I seemed too, to wander around and come back to the same starting place, as people are said to do when lost in a wilderness. But every discouraged spell preceded another spell of *trying,* and on I went.

I know now what I never suspected then, that there are UNSEEN *tides of spiritual force which work in and through us,* and which rise and fall, rise and fall, as do the tides of ocean. When these spiritual tides are rising we are impelled to greater activity and accomplishment. Then it is we congratulate ourselves that are are "growing." But as these spiritual tides ebb again we feel an inertia creeping through us; we *don't want* to try. We grow frightened at

our own backslidings and imagine we are all wrong. And many times fear lashes us into desperate strivings, which only tire us and accomplish nothing at all. It is as if we had been joyously swimming *with* an incoming wave of the ocean, and then fought despairing against the *outflow* as it struck us.

Now a wise swimmer never battles against the outflow. He works *with* the incoming wave; dives under its breaking crest; and then floats and *rests* and *lets* the outflow *carry him out with it.* But he knows he will be again caught by an *incoming* wave, and that by taking advantage of it, by working *with* it, he can swim much nearer in shore than he was before. So by *resting* on the outflow he *gains power* to *work with* the incoming wave, and thus reaches easily the shore. But the swimmer who *grows afraid* and battles desperately on through ebb and flow alike, will wear out his strength and go down.

Through all creation runs the same ebb and flow, ebb and flow, which you can see in the ocean. It is the *life-pulse* of creation. And there is in it pulse within pulse—the long ebb and flow of spring and fall, the short ebb and flow at your own wrist. Just so there are long spiritual spring-flows and fall-ebbs, and there are the short *daily* ones you can easily feel. And there are infinitely smaller ones of which you are not yet conscious, but to which you subconsciously respond. The spiritual tides of the One-Power *flow in all veins.* We feel them, and respond, but we as yet only dimly understand.

But where we cannot understand we may *trust.* As I wandered in the wilderness of "ups and downs," as I descended from Transfiguration Mounts to deep Valleys of

Shadows, and then ascended again, and yet was never *quite* lost, I learned more and more how to trust; until in time I came to KNOW that *"all* things work together for good" to *those who work with them.*

All nature works, and then rests; works and rests. I caught its rhythm and worked and rested with it. When I felt that inertia stealing over me, I rested; and while resting *my power recuperated*—the tide rose *in* me.

You will be wondering if I never had experiences of healing self instantaneously. No, I never did, nor do I know of anyone else who ever did. But I have had numbers of experiences of quick healing both for self and others. I consider this sort of thing the very smallest part of the healing business. The great part is the waking up of self and others to the daily effort on right lines which enables one to *outgrow the need* of healing.

All healing is a matter of changing the mind. The more shallow and easily influenced the mind the more readily and deeply it can be changed by another. Helen Wilmans' most remarkable cases of quick healing were done among the warm hearted, imaginative and ignorant negroes of the south. The more character and positiveness a person has, the slower is the work of healing; *and the surer it is.*

Another general rule is that it is easier to heal another quickly than yourself. It is an easy matter to become enthused and made over by a new truth for the first time presented to you; it is a vastly different thing to generate mental force so much stronger than your own average that it can *quickly* change the vibrations of your mind and body.

Still another general rule is that *acute* troubles, which are quickly developed, can be quickly healed. They have

not the root holds on temperament that chronic troubles have. They are born and developed on the surface like a sudden squall; whilst chronic troubles begin away back in the past and away down in the bowels of things, and keep gathering force as they grow. In such the healing must begin away down too, and gather force enough to *change* all this.

All my chronic troubles took time and self-conquering to heal. But a cold, or a headache, or a stomachache, could be quickly changed—*sometimes*. Many times I failed. And a fit of blues, or a very tired condition of body could be almost instantly dispelled—when I happened to hit the right combination.

I well remember one time, when I had just put out an extra large washing—so large that I gave way to the temptation to hurry, just a *little*. I was so tired I could hardly move and had planned to spend an hour or two on the couch before I did anything more. I was so tired and weak that my voice had the hollow sound of a sick person. (I could not wear myself to that extent now if I tried—there is too steady a *reserve* force in me, growing stronger every year.)

Well, the door bell rang and there was, not a caller but a visitor, come to stay the afternoon! She wanted help on "spiritual lines." So I went in for a regular Bible study and talked a blue streak. I loved this sort of work and if I had an appreciative listener there was no end to my chatter. In about fifteen minutes after she "got me started" I happened to think of my tired out condition and behold, it was *gone* completely. I never felt better in my life, and I *stayed* strong and well. This is a good illustration

of quick healing. If I had lain down I would have been hours recovering, but a quick and complete change of mind filled me almost instantly with new energy.

Whenever, either by another person *calling out* my energies as in this case; or by special treatment—whenever by *any* means I can quickly change my mind I am quickly made whole again.

In answering the question which so many people propound, "How long will it be necessary to wait for healing by affirmation?" we might respond with the counter question, "How long will it take a carpenter to build a house?" The answer to which, of course, depends upon several things—the carpenter's knowledge of certain mechanical laws; his skill; whether he be a man of quick action or slow; whether the work is simple or complicated; what is his state of physical vigor; whether he is in practice or out of practice.

So when we are asked about the element of time in healing, the reply must naturally be governed by a number of elements. How skillfully has the practitioner helped the patient to find his "kink?" How able is he to inspire the patient to have faith in himself and his healing methods? How successful is he in choosing his method or methods of healing? The time element also depends upon

the ability of the patient to fix his attention upon himself, how well he can concentrate; upon whether he will carry out implicitly the instructions of the practitioner; whether he will take time during the day to help himself; whether he will talk to his subconscious mind at night upon retiring.*

So there is really no time limit. The more quickly the patient is able to transmute thought into feeling and action the more quickly he may be healed. Jesus expressed it thus: "According to your faith, be it unto you."

Why?

One principal cause of the partial or total failure in so many cases where people pretend to use auto-suggestion without outside help or hypnosis, rests on the fact that they do not do the work, or only half do it at best. It is not enough for us simply to give ourselves a passing thought now and then just as we may snatch the time from other interests. No, no! If we expect to accomplish any great results by the use of auto-suggestion, we must give it our undivided attention at stated intervals, and continue each effort for at least thirty minutes, and longer—from thirty minutes to one hour each day—in cases where the conditions require immediate and radical changes. Where people thus earnestly engage to employ auto-suggestion, and keep

*For the right way to go to sleep and to charge the subconscious mind, see chapters on "Subconscious Mind" in "Practical Psychology and Sex Life," Vol. III of this series.

it up, persevere in it from day to day, from week to week, or even from month to month, they can absolutely overcome any adverse condition or habit where a cure is yet possible by any known means on earth.

See what Prof. Elmer Gates says his patient did by Auto-Suggestion:

Mrs. K., of Philadelphia, had an almost entire absence of the mammary glands, and by taking a quiet attitude and continuously directing her attention for one hour each forenoon and one hour each afternoon to the left breast, holding to the thought that it was growing larger, it became in fourteen weeks of a size more than four and a half times as large as the right. She then treated the right gland in like manner and in nine weeks it became of the same size as the left.

"It should be constantly kept in mind that the cure of all diseases and the correction of habits by suggestion are educational processes. We earnestly engage to properly direct the thoughts of our patients, and by appropriate suggestions, under proper conditions, we persuade people to leave off their old methods of thinking and place their minds upon things and conditions to be wished for and worthy of enjoyment. We literally change their habits of thought and thus renew them in soul and body."

Why They Fail

The only reason why we ever fail to make an instantaneous healing is that we cannot establish a perfect realization. Just when the ordinary person will reach that plane of consciousness it is hard to prophesy. Of course, when we are in perfect harmony with all of the laws of life there can be no sickness. Just when people will be able to effect a perfect realization it is hard to tell. It is safe to say that when we can establish a perfect realization, we can have an instantaneous healing.

The race in general is of course today a long ways from being in this perfect consciousness.

Judge T. Troward speaks authoritatively in his "Edinburgh Lectures on Mental Science" when he says:

Universal Principle

Now the principle universally laid down by all mental healers, in whatever various terms they may explain it, *is that the basis of all healing is a change in belief.* The sequence from which this results is as follows: the subjective mind is the creative faculty within us, and creates whatever the objective mind impresses upon it; the objective mind, or intellect, impresses its thought upon it; the thought is the expression of the belief; hence whatever the subjective mind creates is the reproduction externally of our beliefs. Accordingly our whole object is to change our beliefs, and we cannot do this without some solid ground

of conviction of the falsity of our old beliefs and of the truth of our new ones, and this ground we find in that law of causation which I have endeavored to explain. The wrong belief which externalizes as sickness is the belief that some secondary cause, which is really only a condition, is a primary cause. The knowledge of the law shows that there is only *one* primary cause, and this is the factor which in our own individuality we call subjective or subconscious mind. For this reason I have insisted on the difference between placing an idea in the subconscious mind, that is, on the plane of the absolute and without reference to time and space, and placing the same idea in the conscious intellectual mind which only perceives things as related to time and space. Now the only conception you can have of *yourself* in the absolute, or unconditioned, is as *purely living Spirit,* not hampered by conditions of any sort, and therefore not subject to illness; and when this idea is firmly impressed on the subconscious mind, it will externalize it. The reason why this process is not always successful at the first attempt is that all our life we have been holding the false belief in sickness as a substantial entity in itself and thus being a primary cause, instead of being merely a negative *condition* resulting from the *absence* of a primary cause; and a belief which has become ingrained from childhood cannot be eradicated at a moment's notice. We often find, therefore, that for some time after a treatment there is an improvement in the patient's health, and then the old symptoms return. This is because the new belief in his own creative faculty has not yet had time to penetrate down to the innermost depths of the subconscious mind, but has only partially entered it. Each

succeeding treatment strengthens the subconscious mind in its hold of the new belief until at last a permanent cure is effected. This is the method of self-treatment based on the patient's own knowledge of the law of his being.

Have Patience

Another thing to be taken into consideration is that there must be patience exercised on the part of both the patient and the practitioner. Many a person delays his healing by being over-anixous. An early rule in mental science was this: "No trial is a fair one which is less than an hour in duration," but, of course, we cannot dogmatically make such a statement as this. Some people who are of the thoracic or muscular make-up might be fidgeted to death when being treated for an hour. Another type, say the alimentive or mental, would rather enjoy a practitioner's giving an hour's treatment either by instruction or similar method of healing.

Sufficient time should be taken until the subconscious mind has dropped the old habit of wrong thinking—sickness—and the habit of right thinking—health—has taken its place.

How Long at a Sitting?

In the case of chronic disorder, of course, it would take a longer time and probably as much as two periods a day lasting from fifteen to twenty minutes each. (But as stated above some treatments may last an hour.) In my own experience, I have sometimes taken cancer patients or those suffering from other malignant diseases two and three times a day.

It is well to remember that it is important that more than a suggestive treatment be given. Time and attention should be given to the study of the things which make for the development of mental and physical powers. The temper of the mind has to be sustained by reading and associating with people of like stimulating minds. We have devoted one whole chapter in this book under "How the Practitioner Works" to hints for and ways of doing this.

One should also establish a habit of regularity in the taking of treatments. This is not absolutely necessary but for most types of people, it is a safe plan to be regular with the doses of concentrated thinking, reading and healing.

And you must be persistent! We can not hope to secure results from spasmodic sprees in our

effort to get health through a mind cure. We have already mentioned that healing by mind is a process of re-educating the mind. Spasmodic leaps and starts cannot possibly be effective. In fact, what habit can be established without sticking to it?

Personal Experience

When the subject of Mental Healing was first thrust upon me, I was an orthodox minister. Mrs. Bush was suffering from a disease peculiar to her sex. The doctors said that she would have to have two operations, probably three, and then they were not sure that they could save her. That wasn't much of a chance for her life. So we did what brings most people into psychology: we turned in our extremity to the power of Mind.

Within six weeks Mrs. Bush was a well woman. She was treated nearly every day during the six weeks, and only one affirmation was used. That affirmation follows:

> *"I am filled with the abundant ever present life of spirit. It flows through me freely, cleansing, purifying and vitalizing every part. I am one in this life and in it I am every whit whole."*

That leads us to the next step in the element of time in healing—how many affirmations or how many thoughts shall we hold? That depends

wholly upon the individual, his temperament and makeup. The Thoracic and muscular types as we have said may like to change the thought they hold, while the other types may prefer sticking to one affirmation or formula. It all depends upon the individual, the practitioner and the case in hand.

Chemical Reaction

Thomas Parker Boyd, one of the greatest authorities on mental healing as well as a most successful psycho-therapeutist always insists on patients seeing him three times in succession. He says:

I always do that, and I do it for the reason that about one person in five or six will be worse after the first treatment. Now all mental and spiritual healers find that to be true. Even Mrs. Eddy found it to be true, and she came mighty near giving the right explanation.

Conflict of Emotions

Take a man accustomed to live in an atmosphere of fear, and introduce into that man's life, Love, as the great, supreme motive, and unquestionably there is a change in the chemical condition of his body. But, for instance, suppose his mind is not so receptive as to grasp that Truth, you have a battle with the chemical condition already in the body, and he is liable to feel worse instead of better. Most people will be better right from the first, but sometimes, where the contrast is so great between new and old

ideas, they will feel worse rather than better; and for that reason, I make it a rule to say, "I would like to see you three times in succession"; and I never tell them why. Each will imagine he is the one in five or six. The only thing is to make the condition that they will come, and, if they should happen to be worse on account of the change in the chemical condition of the body, you have a chance to reinforce the truth for right chemical condition because you have strengthened and started the emotional love to act in the right direction.

The main thing to bear in mind is that one can hinder results or advance them according to his failure to recognize or his readiness to cooperate with the practitioner and the "Power within." If one thinks that he is negative and "wonders what it's all about, whether there is anything in it or not," the best and simplest mode of cooperation is to let the mind turn many times daily to thoughts of the existence and continuous activity of this healing power; that this creative principle is ever present; that there is no limit to the laws of life, no limit to what God can do.

We should never limit the time for a cure to be realized but resolve to let it come in its own good way and its own good time. The length of time depends a great deal upon the individual, the nature of the disease, the person's temperament. Let it be remembered that anxiety, fear

and doubt make people nervous, discourage and depress them and so delay a speedy cure. On the other hand hope and conditions of perfect ease and trust, courage and faith favor a rapid recovery.

Not Always Seen at First

In some stubborn cases the practitioner may find that the patient does not seem to improve very much after a few treatments. Suppose the patient says, "I have tried to do what you have instructed but I still see little, if any change. I appear to be just about the same as before." Then the wise practitioner will reply encouragingly to the effect that this may be true, "You are," he can properly say, "apparently no better than last week in so far as the conscious mind seems to register; but there is this difference; you then were accomplishing nothing, possibly even going backward. Today you are nearer the goal than before. You are subconsciously in a better condition. Give the element of time an opportunity to help."

No Limit in Spirit

We should, of course, be slow to place any limitation upon the power of Infinite Spirit. Omnipotence can do anything that God can do but there

are some things which God cannot do. For instance, God cannot make a train go forward and backward at one and the same time. You cannot climb a greased pole upward and descend into a hole in the earth at one and the same time. God doesn't make a century plant over night. All life requires a stated time for its embryonic state, for its growth and for its maturity. We are, therefore, not irreverent when we say there are some things which God cannot do.

Divine Principle—The First Great Cause, The Infinite Spirit, God—works in cooperation with the natural laws which this spirit is operating. Mental practitioners must, therefore, use reason along with their enthusiasm and faith. It is all very well to be idealistic and altruistic but our every aesthetic ambition should be tempered by good judgment, practicality and common sense.

So the power within—the God Spirit—both in the patient and in the healer, may not have complete realization in a day. There is just as much reason to expect that by practice, by thought, and by use, we shall be able to develop this hidden power within us to a complete realization as that we shall strengthen by use any other talent which we may possess.

There is, right now, a talent for art, music, sculpture, business, poetry, latent in the consciousness of certain youth who will one day express their varied talents and become world famous. The unknown becomes known. Inferiority progresses into superiority. Great men develop. They do not go to sleep on the talent which they have, neither do they sit down and expect latent brain force without effort and training to make them the influence in the world which they aspire to become.

Latent Power

No. They develop this latent power. They study, they work, they think, they plan, they recognize this latent power and then pay the price to have it developed. Jesus said, "My father worked hitherto and I work" so all great men who store up this talent within. They develop it little by little, day by day, and week by week, month by month and year by year until they are finally ready to give it world wide expression.

So the healer or patient should not think that in one setting he has attained complete realization of the power within. On the other hand, to begin to understand the secret forces, the reserve power and the God-given spirit with its almost

unlimited potentialities gives the patient and the practitioner a working basis on which to erect the unfoldment and development of this power. "Seek and ye shall find. Knock and it shall be opened unto you." Therefore, fill your mind with thoughts of health, life and happiness until there is no room for anything else except the spirit of the ever unfolding God power.

The man who takes an hour once a day to "affirm" things, and then lives the rest of the time in his *feelings,* telling himself he is all sorts of an idiot he doesn't *want* to be, will make very slow progress compared to the one who sets himself to nip every undesired statement the moment it pops up in his mind—nip it short and fill its place with an emphatic, resolute statement of its desirable opposite.

When Does Healing Begin?

We are often asked "when does the healing begin?" It is reasonable to expect that nearly all therapeutic suggestions may be carried out at once. They are provided the patient is not too negative, at least in process of action from the moment he receives the suggestions.

It is the degree of obedience which the patient gives to instructions, his belief or entire faith and his adaptability for training, which make possible the extent to which the healing is effected.

Mental Healing is not one final act, but is a process to be worked out. It is not, as a rule, something to be done for us from without, once for all, but something to be done within us daily through the union of our own efforts with that Divine principle ever present within ourselves.

It is our part to set in motion the God-given forces within, to cooperate with nature and so energize her processes as to secure and maintain health. To learn to use these forces as a method of self-help need not necessarily bar one from availing himself of scientific aid, and in some cases one will do better if every earthly prop is not swept away at once.

Another Handicap

One of the serious obstacles to mental healing is that tendency in man to let the mind go with any impulse, to follow the line of least resistance, to drift with the tide, and never to exert himself to pull against the current.

We should all like to be successful but we do not want to pay the price in effort involved. We should all like to be rich if we may become so without work. We should like to have health, but oh, how easy it is not to help ourselves to keep well. This mental indolence is probably the real explanation why so many people are not healed more quickly.

To hold a thought, to affirm one's health, to eat rightly, to breathe properly, to exercise as we should, means exertion and too many of us don't like exertion. If we could hold our thought without effort, if we could take our formula as we take a capsule, if we could heal ourselves by twiddling our thumbs we should all promptly be healed.

Many people will pay almost any price in suffering or inconvenience in performing feats of physical strength or athletic prowess, but those who will change their conditions by taking mental attitudes are in the minority indeed. To exert themselves to speed up their mental processes, to hold tenaciously to a resolve involves effort some people refuse to face.

To change the habit of one's thinking means effort and work. To right-about-face from years of wrong mentation, takes more than a spiritual bugle blast; it takes a whole orchestra of determination.

If human beings strove as valiantly to gain or keep health as they do for victory in an athletic contest what a healthy world this would quickly become!

Give It Time

Many people have a complete healing of various and divers troubles but are not immediately restored to physical par. For instance, suppose someone has not been able to use his knee or walk without crutches for ten years. Then he has, let us say, had a healing so that he can use his knee, can walk without crutches in the home and on the street, but he still feels weak. Is that not to be expected? If you should put your arm in a sling for ten years and take it out, would it not require more than one day for the arm to get back its original strength? If your pains have disappeared and your joints are working satisfactorily and your organs are functioning normally, even though there may still seem to be a weakness or a condition not up to par, you should not allow your mind for one moment to suggest, or let any one else suggest to you, that you have not been healed. I have known of people who have been deaf and were healed, who have had rheumatism and were healed, who have had lameness and were healed—enjoyed perfect healings, and yet remained negative in their thinking or were surrounded by friends, relatives, pessimists or scoffers at mental science so that the perfect healings

were not able to adjust themselves. The result was to be expected—the patient reverted.

When you are healed, you are healed. Know it, believe it and think it. Do not be so foolish as to want your old pains to come back again. Certain persons who have been healed are like the victims of some drug habit who have taken a cure and then reverted. They could not support the sense of loss occasioned by the disappearance of the evil habit.

Many a man takes the so-called bi-chloride of gold cure for drink, comes out absolutely healed, and six months afterward makes the fatal mistake of indulging himself in another "first drink" which like the original first drink starts him on the downward road to debauchery again. He was healed, but he reverted. Many people who have been healed of sickness are the same way—they are not happy unless they go back and taste again of the old life which produced the sickness originally.

Therefore, you should first have great faith in yourself and in God to keep you well, offering thanksgiving and gratitude that you now have your health; second, allow no one, no conditions, no environment, no associates to tempt you or talk you into your sickness again.

Each Lives His Own Life

I had a patient who had been healed of cancer. After the healing, she asked what she should do—go home or travel. I could tell by her thought that she was afraid that her relatives and associates back home would poke fun at the idea that she could be healed by mind. At first I told her to go back and have confidence. However, she continued to bring the question up so many times that I presently saw it would not do for her to return home just yet—she was so inoculated with fear that she would not be able to stand the criticisms of her relatives and friends. Contrary to my later counsel and urging, she did go home. There she was at once surrounded by skepticism and taunted with the jibe that mental healing was a fallacy. Result? Well, within three months she was sick again.

Each person must live his own life. No one else can live it for you. If you are healed and want to remain healed, don't let somebody else make you sick again.

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